Gurumat Siddhant

गुरुमत सिद्धांत

A Science of Spirituality Scripture for the Dawn of the Golden Era



Written by Param Sant Kirpal Singh (R)
Dedicated to Huzur Baba Sawan Singh (L)

Index, Preface,
Glossary of terms
& Exhibits

Gurumat Siddhant

(Principles of the Path of Perfect Masters- Sant-Mat or Surat-Shabd Yoga)

An abridged Translation from the Gurumukhi / Punjabi Original:
'Gurmat Sidhant'

आधी साखी कबीर की, कोट ग्रंथ का सार,
सत्त नाम जग झूठ है, सुरत-शबद सम्हार।
- कबीर साहिब

A mere half a verse of Kabir contains the essence of thousands volumes of scriptures;

Naam (Word, inner Light & Sound) alone is True; the outer world is false. Hence, take recourse to Surat-Shabd yoga.

— Sant Kabir

"Gurmat Sidhant is a book written by me--through my hands I would say, not by me, but by the God-Master within me. I used to write it down and take it to Master to read it to Him so that He may give the final yes."

--Sant Kirpal Singh Ji Maharaj




Dedicated
to the Almighty God
working through all Masters Who have come,
and Baba Sawan Singh Ji Maharaj,
at Whose Lotus Feet the writer
imbibed sweet elixir of
Holy Naam -- the Word.






Sant Kirpal Singh Ji giving Satsang in the presence of
Huzur Baba Sawan Singh Ji

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ama

Preface

***Sant*s** and other holy men come into this world to impart their spiritual message. Imbued with the bliss of God-realisation, they reveal the secret of His reality to the hearts of seekers. Whoever comes in contact with such *Sant*s is able to get a spark of spiritual consciousness from them.

But how can one completely master the secret of that supreme happiness? The average person listens to a flute and enjoys its melody, but cannot play it. One can really enjoy it only if one is able to play it. Similarly, the thoughts of *Sant*s are reduced to writing in the sacred books, but one cannot realise the Truth by merely reading these books. It is necessary to engage in the practice of spiritual discipline in order to attain the true and lasting happiness of God-realisation.

Spirituality is not attained by merely reading or writing, but by practice. A theory without practice is not of much value. But a practice which is performed even without knowing the theory is not without benefit. By such practice the dormant energy of our soul is awakened. Spiritual energy remains dormant in one who reads and hears about Spirituality, but does not put it into practice. Therefore, the *Sant*s have always emphasized practice or self-experience.

They have not only put emphasis on practice, but have highly recommended the value of theory also. In order to grasp spiritual theories fully, it is necessary to attend *Satsang*s सत्संग (discourses of the *Sant*s). This is the best means of gaining such knowledge, and every seeker is advised to derive benefit from it. *Satsang* has often been described by *Sant*s as a protecting wall against disruption in meditation.

In *Satsang*, every spiritual subject is dealt with dispassionately and with love. By attending such *Satsang*s, a seeker

attains spiritual knowledge of a high order, even without studying scriptures and other books. So the *Sant*s always advocate self-experience through practice as far more important and beneficial than sheer theoretical knowledge. For, Spirituality is essentially an individual proposition. But in the absence of a teacher and without the practice of his teachings, one cannot achieve this high status.

The reading of holy books is, however, not altogether without benefit. But their full benefit will not accrue so long as we do not have self-experience through personal practice. Swami Ji Maharaj says:

यह करनी का भेद है, नाहीं बुद्धि विचार।
बुद्धि छोड़ करनी करो, तो पावो कुछ सार।।

-- सार बचन संग्रह (24:1:14)

This is the Secret obtained through self-realisation, and not through intellect or discussion. You should, therefore, practise and not depend upon debates. Only then will you be able to realise it.

Spiritual progress is achieved through individual discipline.

Numerous books have been written on instrumental music such as that of the been बीन (a wind instrument), the sitar सितार (a stringed instrument), or the flute बाँसुरी, but if one wished to learn how to play one of these instruments, he would have to go to a teacher. Likewise, he cannot attain spiritual knowledge without the help of a Living Master. One may get some knowledge by reading scriptures but one can never gain personal experience or self-knowledge therefrom.

A person who has never seen fire may be able to know something about its qualities of light and heat, but would not understand what it really is like – how it eradicates darkness and how cold is removed by its heat. However, if we light a fire and sit by it, then even without reading about it, we can clearly discern its qualities.

If, to our knowledge of Spirituality, we add practice, then such knowledge will adorn the seeker like a garland of flowers. Thus it is why that *Sant*s put so much emphasis on practice.

A person who can play a musical instrument need not read a book about it. What one needs is the instrument and a person who can teach one how best to play upon it. Then if one works at it daily, one will become an expert in course of time. In the same manner, a person may know the theories of Spirituality from a Master by attending his Satsangs, but for personal experience it is necessary to practise them. In other words, one should put to practical application what is imparted during *Satsang*. As one gives more and more time to practice according to instruction, and with love and faith, his spiritual knowledge will develop increasingly.

Spirituality awakens the 'knowing' faculty of the soul. When one has attained such a state, he knows what soul is and how it can meet its Master, the Lord. The name of the practice to attain this consummation is called *Yoga*.

This type of yoga has been taught by the *Sant*s from time immemorial. It was prevalent even during the prehistoric period, but was then imparted orally by a Master to a disciple. In the beginning, the yoga was practised by breath control, which, however, is both difficult and dangerous. For such practice, one needs much time and also has to abstain from many things. Consequently, this practice was confined to a small number of persons.

The practice for attaining Spirituality is also called *Surat-Shabd Yoga* सुरत–शब्द योग. A description of this yoga can be found in the 'Yoga Sutras पातंजल योग–सूत्र' of Patanjali, Gorakh Nath, the Buddhist Scriptures, the Devayan Path of Upanishads उपनिषदों का देवयान पथ and Yajur Veda यजुर्वेद. In the Parsi Scriptures – 'Zend-Avesta' – there is also a description of *Shabd Yoga*.

The Muslim Sufi *Sant*s – amongst them the Chishti, Qalandari and Naqshbandi – too have described it in their books.

Among the Indian *Sant*s, Kabir, Guru Nanak, Dadu, Paltu, etc. have preached this Yoga and described it fully in their writings. Among the Christians, St. John gives a clear description of it (the Word) in the Bible:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. (Bible John 1:1-3)

Thus, Spirituality or *Para Vidya* परा–विद्या was preached and practised more or less by the founders and disciples of all religions; but in course of time it declined and became obscure. People forgot the essence and took to rituals, rites, and other outer forms of worship. Eventually, they became quite ignorant about God-consciousness, how to achieve it, or what path to follow towards that realisation. They even became oblivious to the higher Spiritual Regions.

In order to tread the Path of Spirituality, we must first have a longing for God. The following questions naturally arise in the mind of every seeker:

1. What things are necessary for spiritual progress?

2. What is the method of meeting God, and what are the facts and procedures pertaining to this achievement? What are the essentials for traversing the Path?

3. What qualities should one imbibe in order to achieve success?

The teachings of all religions have tried to give answers to the above questions.

What is required for Spiritual Attainment?

According to the teachings of the *Sant*s, there are three essentials for attaining God-Realisation:

1. ***Satguru*** सत्गुरु or the Living Master.

2. ***Satsang*** सत्संग, which means being in the presence of the Master and listening to his discourses.

3. ***Sat Shabd*** सत–शब्द, which is also called the Audible Life Stream or the Sound Current (the Word).

The Adept or Master should be perfect. He should have attained God-realisation so that He and God are one. When one has found such a Master, one will eventually attain spiritual

peace and the bliss of communion* with *Sat Naam* सत–नाम or God.

So long as one has not met such a Master, how can he hope to come out of this darkness which engulfs him? For, so long as one has not heard His *Satsang*, one cannot be coloured in the dye of Spirituality, nor will one's inner spiritual faculty be awakened in him. And as long as one does not withdraw his attention from the nine doors of the body and meet the Master within at the Tenth, one can make no spiritual progress.

Method of Meeting the Lord and details of necessary Practice.

Soul is of the essence of God. Kabir also has said that soul is a fragment of *Ram* राम (God). The soul in the human body is a priceless jewel, and maintenance of life as well as the functioning of the body are dependent upon its energy. The *Sant*s teach that such a priceless jewel should find its fulfillment in blissful union with God.

If a person's attention is fixed at the headquarters of the soul in the body, then gradually one's mind becomes cleansed and in course of time one begins to feel that all else is worthless in comparison to one's quest for God-realisation.

The headquarters of the soul in the body is located at the Eye Centre. From this point the currents of the soul spread throughout the body, giving it life and providing the necessary energy for its various functions.

The origin of the soul's manifestation is the Primeval Sound, *Nij Shabd* निज–शब्द or *Aadi Shabd* आदि–शब्द, upon which

* The term 'communion' does not mean the Christian rite, in which bread (mostly in form of a host) and wine are distributed as alleged flesh and blood of Christ. Such rituals always are an externalisation, which sometime emerged from the remembrance of something 'Inner' that was lost. Communion originally means 'community'. So the real communion with *Sat Naam* or God is a purely inner status, which can experienced only through the living connection with the Word or the Holy Ghost (*Shabd*, perceptible as Inner Light and Inner Sound) and that requires no outer rituals.

Saar Shabd सार–शब्द, *Sat Shabd* सत–शब्द and *Anahad Shabd* अनहद–शब्द are dependent. In its upward journey, the soul first contacts the *Anahad Shab*d and goes up to *Sahans-dal-kanwal* सहँस–दल–कँवल, the first spiritual region, which is the highest region of the *yogi*s. From here, the soul can go beyond the three *Guna*s गुण (qualities) into the *Sat Shabd*; thence into the *Saar Shab*d, and finally can merge into the Original, *Aadi Shabd* आदि–शब्द.

Dissolution extends up to the top of *Trikuti* त्रिकुटी (the home or origin of the three qualities or *Guna*s). Grand Dissolution extends up to the region far beyond *Trikuti* but just below *Sat Lok* (in *Sach Khand*). The soul which has been able to contact *Anahad Shabd*, *Sat Shabd*, and *Saar Shabd* will (under the guidance of the Master) merge into the *Aadi Shabd*. It becomes clear, therefore, that if one practises *Surat-Shabd Yoga* सुरत–शब्द योग – which is a complete method – one's soul will be taken to its Origin, the highest abode of the Lord, which is beyond both Dissolution and Grand Dissolution.

Guru Nanak has stated that one must have recourse to *Surat-Shabd* practice in order to be able to cross the Ocean of Life. If this is done in accordance with the instructions of a Master, then even while living in this world he remains free from the evil effects of this world. Such a soul may be compared to a lotus which grows in water and has its roots in water, but its flower remains dry and above the surface of the water. Or it may be likened to a swan which lives in water and yet flies away with perfectly dry wings.

Kabir and other *Sant*s, as well as the ten Sikh Gurus, preached and taught *Surat-Shabd Yoga*. This is a complete method for attaining God-realisation. Guru Nanak has said that our Lord is beyond this universe, and we are on this side of the universe.

The Adept or Master connects the soul of the disciple with Shabd, which enables the soul to cross this universe and rise into the regions above.

The method of *Surat-Shabd Yoga* is the means for attaining God-realisation. It is perfectly natural and easy. Its

results are obtained quickly if the instructions are followed with love and faith. By this method, one does not encounter the difficulties or the dangers which normally confront one who practises *Pranayama* प्राणायाम. The practice of breath control is not necessary for attaining Spirituality. Also, one need not leave one's work, hearth and home, caste, etc. This is a divine method which can be practised by everybody in this world.

The three parts of *Surat-Shabd Yoga.*

Innumerable *Yogi*s, *Avatar*s (Incarnations), *Sant*s and others came into this world and taught the people of the time the methods by which souls could be taken up to the region of their own reach, and they were naturally recognised as spiritual leaders. Their teachings are preserved in their own writings. So long as the disciples followed their instructions and carried out inner practices, they achieved spiritual progress. But in course of time they left the inner practices and took to rituals, rites and ceremonies. Then they gradually lost the spiritual essence and remained satisfied with superficiality.

*Rishi*s ऋषि obtained knowledge by inner practice. This fact is mentioned in the Vedas, Upanishads and other Hindu scriptures. Buddha also made mention of the 'Sonorous Light', that is, *Shabd* within Light, and the means of attaining it. Moses too experienced Light within himself through inner practice on Mount Horeb (Mount Sinai). Similarly, Mohammed, the great Muslim Prophet, practised for seven years in a lonely corner of a cave. Thus he saw Light and heard the *Kalma* or *Shabd* within himself.

Muslim scriptures make a pertinent reference to it.

Christ also used the method of inner practice and preached the same Truth. Amongst Parsees, Zoroaster preached about *Sharosha*, having attained it through inner practice.

The followers of the deity *Ganesh* गणेश practise concentration at the rectal centre, those of *Vishnu* at the navel centre,

of *Shiva* at the heart centre, and of *Shakti* शक्ति at the throat centre. *Yogi*s were the followers or worshipers of *Jyoti Niranjan* ज्योति–निरंजन, the deity at the *Third Eye* तीसरा तिल, the centre between the two eyebrows. *Yogishwar*s योगीश्वर worshipped the sun (within), as one will find in the *Gayatri Mantr*a गायत्री–मंत्र of the Vedas वेद. Christ, Saints John, Matthew and Peter have given a description of their teachings in the Bible. Parsis have done the same. Books, both of the East and the West, are full of such references of the *Sant*s in their respective countries.

There are indications, clear enough, of the attainment of Spirituality in all such books. But now, in the twentieth century, many pseudo methods are being advocated for attaining spiritual progress. The difficulty is that the above-mentioned books were written in their own languages and their translations were made by learned people on the strength of their intellect alone, and not with the realisation of actual experience. Such knowledge as is given in the scriptures of various religions and countries can be understood properly only by one who has himself attained this inner knowledge. Otherwise, it remains a secret, for it can be explained only by one whose inner consciousness has been awakened.

We can divide the subject matter of the writings of these great men into two parts. One is objective or external, and is elementary for the beginner in Spirituality; and the other is subjective or internal, and directly concerns the progress of the soul.

The first part consists of rituals, worship, reading of scriptures, pilgrimages, fasts, charity, satsang, singing of hymns, etc. The second part is concerned with spiritual practice, performed inwardly, and directly concerns our consciousness, which is known as soul or the individual soul, by the Vedantists and Sufis, and is a spark of God Himself.

There is a higher consciousness in each one of us, but we can be aware of it only after concentrating our attention at the eye centre. The *Sant*s have called this conscious energy, the surat सुरत or soul. *Surat* is also another name for the attention,

and if it is combined with consciousness it is the soul. It is within us and is the very life and essence of our whole being. We have to know it (i.e., to know ourselves), and understand it, and thus free ourselves from worldly ties. This is taught by all *Sant*s and all religions.

The 'Upanishads' state: "Know thyself"; Christ exhorted us to do the same. The Persian Saints also preached this. And so did Socrates. Guru Nanak has emphasised this very Truth, saying that until we do not know ourselves, we cannot be free from the deception of *Maya* माया (Illusion). The *Sant*s gained this realisation and taught people to turn their attention towards this goal.

So long as our attention is fixed on the world and worldly objects, we are subject to pleasure and pain. But when the attention is directed towards the Lord, we cross the barriers of pleasure and pain. Then God-like qualities, which had remained latent within us, become evident. If one is a part of something, that something also must exist. So the soul, which is a part of the Lord, merges in Him as soon as it turns its attention towards the Absolute.

Soul is neither mind nor intellect. Mind and intellect are its instruments for functioning in this world. This is where some philosophers made a mistake. Real knowledge is the merging of the soul in the Lord, and real devotion implies the efforts made in that direction. The object of internal practice is to free the soul from its bondage to the body and to the objects of the world.

This practice may be divided into three parts:

1. That which relates to the Tongue of the Soul (tongue of thought) and is called '*Simran* सिमरन', Repetition or Remembrance.

2. That which is to be done with the Eye of the Soul (the *Single Eye*) and is known as '*Dhyan* ध्यान' or Contemplation.

3. That which is done with the Ear of the Soul (the inner ear) and is called '*Bhajan* भजन' or listening to *Shabd*, or Voice of God.

Simran or Repetition includes all types of Recitation.

Some do *Simran* with the help of the fingers, others with their tongue, and many others with their throat, heart, or even the navel.

Simran is highly beneficial if it is done with the attention of the *surat* (soul). Therefore, if one has beads in his hands while the tongue moves in his mouth, and the mind wanders, it is not a useful type of Simran.

Kabir Sahib has said in one of his verses:

क्रिया करै अँगुरी गनै, मन धावै चहूँ ओर।
जेहि फेरे साईं मिलै, सो भया काठ कठोर।।

-- कबीर साखी संग्रह-2 (सुमिरन का अंग 21, पृ० 95)

Why are you counting your fingers, with your mind rambling in all four directions? The mind, by 'rotating' which, you would have realised Him, has been reduced to nothing better than a mere block of wood.

माला तो कर में फिरै, जीभ फिरै मुख माहिं।
मनूवाँ तो दुइ दिसि फिरै, यह तो सुमिरन नाहिं।।

-- कबीर साखी संग्रह-2 (सुमिरन का अंग 25, पृ० 95)

The beads rotate in the hand; the tongue moves in the mouth; the mind runs in all directions. This is not Simran.

The support of external things for doing *Simran*, like the counting of beads, is an inferior type of *Simran*.

Simran by the tongue, by the throat, by the heart, or from the navel centre is respectively more efficacious.

Amongst the Muslims also, *Simran* is done in various ways:

- By the tongue.
- By pressure over the heart.
- By fixing the attention at the eye centre.
- By application of the mind.
- By a secret method to be imparted orally by an Adept to his disciple.

These five methods can be learned individually by one person from another. These types of *Simran* are beneficial to some extent, when they are done with attention. But the *Simran*

with the aid of beads or by the tongue is ineffective. It may be stated, however, that the *Simran* done by the tongue with the attention fixed at the eye centre is resorted to by spiritually advanced persons and can be learned from them. But the *Sant*s have chosen the *Simran* which is done with the tongue of the soul, as best, because the soul gives energy and life to the body, the mind and the senses; and by doing Simran with the soul, the mind concentrates.

Of course, all types of *Simran* purify the heart to a certain extent and result in some happiness and the longing for the Lord. In fact, one is even able to control and exercise certain supernatural powers by means of *Simran*. But complete concentration of the soul and the opening of the inner gate to enable one to listen to the *Anahad Shabd* will not be possible by any means other than that of *Simran* taught by the *Sant*s.

That *Simran* is best which leads to Inner Concentration.

If *Simran* is done with the attention of the soul or with the tongue of thought then the heart of that individual becomes attuned to the Lord. All worldly thoughts vanish from the mind of the person who practises in this way, and are replaced by the thought of the Lord. Then one feels His presence everywhere.

Kabir Sahib says:

तूं तू करता तूं भया, मुझ में रही न हूँ।
वारी तेरे नाम पर, जित देखूँ तित तूँ।।

-- कबीर साखी संग्रह-2 (सुमिरन का अंग 37, पृ० 96)

By repeating 'Thou', 'Thou', I became Thee.
For, when the I-ness vanished from me, I saw nothing but Thee.

A person who has naught but the remembrance of God in his mind is truly great.

We run after the objects of this world through our senses. And if we were to analyse it carefully, we would know that there are three main avenues through which we run out:

- **The tongue** – through speech.
- **The eyes** – through vision. We give and receive impressions through the eyes.
- **The ears** – through hearing.

In this manner, the impressions of the world enter our mind. In order to keep these impressions away, one should have the seal of *Simran* on his tongue. Then the same organ will produce impressions of the remembrance of the Lord on our subconscious mind. By continuous *Simran*, our previous impressions will be erased. If any new thoughts arise, they will be concerning the Lord. This will eventually result in concentration of the mind and soul. This method is natural and easy, and every person, in any walk of life, can adopt it.

In order to do the inner *Simran*, it is not necessary to resort to other methods like breath control, because these methods are difficult to perform and are artificial in nature. Above all, they involve risk in being performed by a householder or a physically weak person.

What is *Simran* and how should it be done?

To remember the Lord with every breath of our life is known as *Simran*. *Simran* is practised with the ultimate aim of attaining communion with Him. Simran should be done in accordance with the instructions of a Master whose own soul has merged in God. Such *Simran* will result in the greatest good, because it makes use of thought transference (Master to disciple), which removes all obstacles that confront us in our transport to the upper regions. Thus the soul receives personal and constant guidance on the difficult path leading to the upper spiritual regions.

Simran should be done by sitting in a comfortable posture, by concentrating the attention at the centre between the two eyebrows, and by lovingly and devotedly repeating the Holy Names with the tongue of the soul. By doing this, the wavering mind becomes steady and one is able to achieve

concentration.

Simran, of course, can be done while waiting, walking, or in other conditions. Nor is it necessary to neglect the worldly duties for this purpose. On the contrary, one should earn one's own living. One should keep one's mind and body unperturbed, in order to practise *Simran* as instructed by the Master. The Hearing Power and the Seeing Power of the Soul should also be developed. This kind of *Simran*, even for a moment, is far more efficacious than *Simran* of various other types, even if done for ages.

Object of *Simran.*

The object of *Simran* is to have communion with God. The soul alone can realise Him. It is not possible for the mind, the senses or the intellect to know God. But as long as the soul is active in all parts of the body and in the objects outside, it cannot know the Lord.

By doing *Simran* according to the Master's instructions, we withdraw our attention from the worldly objects, thus withdrawing mind and soul currents from every pore of the body, bringing them to the Eye Centre, and concentrating them there. In this manner the mind and the soul are concentrated at the headquarters of the mind and the soul in the body, and the body becomes dead to the world. When this happens, then a person has conquered death while living.

When the practice is properly done and one's inner eye opens, then that individual becomes aware of eternal consciousness. *Simran* is a ladder which takes us to the higher regions where we may have communion with the Lord. Whoever finds pleasure in doing *Simran* as instructed by the Master, will one day assume or merge into the form of God Himself. It is for this reason that all *Sant*s have preached and taught the proper method of doing *Simran* within.

Dhyan or Contemplation.

We automatically think of the form whose *Simran* we may be doing, and it is not possible to separate one from the other. Whenever we close our eyes and start thinking, we see immediately the images of our children, of our domestic life, of our work, of our country, of the seas and oceans, or of other objects of the world about which we may be thinking. When the spiritual practice is done properly, one should be able to behold the Lord with the Eye of the Soul (*Single Eye*) and listen to His voice with the ear of the Soul (Inner Ear).

The Soul has two faculties:

- ***Surat*** सुरत (hearing) and
- ***Nirat*** निरत (seeing)

The *Surat* functions in listening within or in doing the *Simran*. The function of *Nirat* is that of seeing within or in doing contemplation.

The next step toward attaining communion with God is *Dhyan* or Contemplation. This is the result of successful *Simran*, because this can be achieved only if the *Simran* has been successful.

By *Simran* the soul currents are concentrated at the eye centre, which is also known as the Tenth Lane, the Tenth Gate or the *Third Eye*. By means of Contemplation, the soul rises to the regions above. The soul is really blind until the inner vision is developed, which enables it to witness spiritual sights within.

In our spiritual journey upwards, shows *Nirat* (seeing power) the way, and *Surat* (hearing power) announces the place. By this method the soul is able to merge itself in *Shabd* (which will take it to its Pristine Home). Contemplation or *Dhyan* is natural to every human being, and apparently impossible things are achieved by means of Contemplation.

Methods of Contemplation.

Various methods of Contemplation are prevalent. Amongst the Hindus, the practice is performed by fixing the eyes on the tip of the nose (*Tratak Dhyan*). Others contemplate on status or pictures of *Sant*s. Still others fix their gaze on letters or even on different colours. Amongst the Muslims also there are a number of methods for Contemplation, but they are generally related to the physical vision.

All these practices should be performed under the guidance of a Master or an Adept. We have not seen the Lord, and He can be seen only by a highly evolved soul. Therefore, the best course is to dwell upon the form of the Master, who is Himself in communion with the Lord. When we succeed in this method of Contemplation, the Radiant Form of the Master within becomes our guide in the upper regions and constantly remains with us.

Upon whom shall we Contemplate?

Our aim in life is to meet the Lord. In order to meet Him, we should repeat His Name and contemplate upon Him. But since we have not seen Him, how can we do so? God is beyond the reach of our mind and our physical eyes, so on whose form should we contemplate?

God manifests Himself through *Shabd*, which is a language without words. It can be heard only by one with a pure mind. But a great soul who has merged in the Lord through *Shabd*, is virtually the Lord in human form, as he and the Lord are one.

Of such a soul one can truly say:

And the Word was made flesh, and dwelt among us. (Bible, St John 1:14)

And that soul, in the human form, is worthy of our contemplation because not only has he all the five *Tattwas* तत्व (elements) complete in him but he has become one with the Lord.

Man is the epitome of all creation, and a true Master is the greatest of all men. All other species, such as birds, trees, insects and beasts are below the status of men, and if we were to contemplate on them, we definitely would be pulled down. It is for this reason that the *Sant*s have advocated contemplation on the form of a Master. His real form is the Light of Truth. Even his physical body is like a bright mirror in which the Lord is reflected.

God Himself is Imperceptible.

If anyone wishes to perceive God, he can do so only through His *Sant*s, because they are highly evolved souls who have merged in Him.

Guru Arjan Dev goes so far as to say:

सफल मूरति परसउ संतन की इहै धिआना धरना।।

-- आदि ग्रन्थ (देवगंधारी म० 5, पृ० 531)

Those who worship and serve a Master are the ones dear to my Lord.

To worship the Master is true service of the Lord because, by His Grace, the Master takes human beings beyond the bondage of the phenomenal world.

The aim of Contemplation is to know God. This is achieved by listening to God in action, referred to as *Naam* or *Shabd*. We cannot listen to *Shabd* (Sound Current or Word), or be connected with *Naam* except through the help and guidance of the Living Master, who is merged in the Lord and is therefore the Lord-Incarnate. We should therefore contemplate on the form of the Master, as we can see him. And as long as we do not see the Radiant Form of the Master (*Gurudev*) within ourselves by means of *Simran*, we must necessarily contemplate on the physical Form of the Master. The Radiant Form of the Master guides us in the upper regions, because that form is the Master Soul whose Light is refulgent.

So long as the Master is in his physical body, he never calls himself Master. He also does not say that we should contemplate on his form.

A mirror has a smooth surface. When the currents of our mind strike on that surface, we see the reflection of our own face. If we are smiling when we look at it, we see a smiling countenance. If we look at it with a crying face, we see a crying resemblance. The mirror does not invite us to look at it. Similarly, the Master does not need our contemplation. Contemplation is for our own benefit.

In the method of *Surat-Shabd Yoga* सुरत–शब्द योग, we have three stages of Contemplation:

1. On the physical form of the Master स्थूल ध्यान.

2. On a light, like the light of a candle, which appears within when the '*Nirat* निरत', faculty of the soul is awakened. This is Subtle Contemplation सूक्ष्म ध्यान in the Subtle sphere.

3. On the Radiant Form of the Master गुरु–स्वरूप ध्यान, which is above eye centre, and which takes us beyond the Subtle and the Causal planes, to regions above, the finally to our Goal, which is union with God. Just as we need a staircase to reach the roof of a house, similarly we cannot rise to these regions without contemplating on the form of the Master.

These benefits can be derived by contemplating on the physical form of the Master. Contemplation on pictures or photographs of *Sant*s does not yield results.

Tulsi Sahib says:

कलप वृक्ष के चित्र लख, कीनै विनय हज़ार।
बित न पावें ताहि सिउ, तुलसी करे विचार।।

You may make a thousand pictures of a Kalpataru (wish-granting tree), but if you ask hundreds of favours from it, you cannot hope to receive even one.

By gazing at paper (the picture or photograph on paper), you feel the love for that particular paper. It is a mere physical object and can exercise no spiritual pull.

When the Radiant Form of the Master is seen within, then the disciple should fix his gaze on that Form and merge himself into it, so much so that the disciple should feel no difference between himself and the form.

Amir Khusro says:

मन तू शुदम तू मन शुदी, मन तन शुदम तू जां शुदी,
ता कस नगोयद बअद अज़ीं मन दीगरम तू दीगरी।

-- अमीर खुसरो (पृ० 531)

I am you and you are me. I am the body and you are its life, so that nobody can now say whether I am you or you are me.

When the practice is complete, no difference remains between the devotee and the object of his devotion. The worshipper and the object of worship become one.

Guru Amardas also says:

नानक आपु छोडि गुर माहि समावै।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 509)

Withdraw yourself within, because then you will merge into the Master.

The Master is God-Man, that is, God plus man. And if the disciple is a *Gurumukh* (mouthpiece of the *Guru*), that is, Guru-man, then nothing remains in him but God.

At which centre should one Contemplate on the Form of the Master, and in what manner?

In *Satsang* or whenever one has an opportunity to see the Master, one should, like a small child, gaze at him without blinking the eyes. One should also fix his attention on the entire face of the Master. At such time no extraneous thought should be allowed to enter the mind. By this method of Contemplation, we imbibe within ourselves the active influence of our Master's way of life. This constitutes the first step in our progress towards Spirituality.

The physical form of the Master is all pure, so an impure mind cannot imbibe His purity, much less behold Him within. In order to practise Contemplation (*Dhyan Yoga* ध्यान–योग), it is necessary to have a pure mind. The Master's beautiful form, full of purity and love, can be discerned only by pure and loving eyes. One should, therefore, look at him with a pure mind and a loving heart, as the Muslims look at the moon on

the eve of Eid. The Radiant Form of the Master cannot be perceived by every eye. This can be visualized only by rare, noble souls.

Benefits of Contemplation on the Form of the Master.

There are many advantages of such Contemplation. The spiritual radiations emanating from the Master, as also his good qualities, enter the disciple's mind.

In his 'Yoga Sutras', Patanjali says,

वीतरागविषयं वा चितम्। यदाभिमतध्यानाद्वा।।

-- पातंजल योगसूत्र (1:37-39)

If you contemplate on the form of one who has no attachments, then you attain concentration of mind.

The Master remembers God at all times and has the power to rise at will to the upper regions. By contemplating on such a form, we also increase our power to remember God and are able to travel upward on our spiritual journey. All those who have achieved spiritual success, have done so by contemplating on the Form of their Master.

Dhun or *Bhajan* – Listening to the Sound Current.

In the Science of Spirituality there are different theories regarding *Simran* सिमरन (Repetition or Remembrance) and *Dhyan* ध्यान (Contemplation). Emphasis is laid on the *Simran* which is imparted to the disciple by a Master. Contemplation on the form of the Master is conducive to the greatest good.

Successful *Simran* leads to *Dhyan* and successful Dhyan to *Bhajan* भजन or listening to *Shabd* शब्द (the Sound Current). This stage is also termed *Bhajan* in the language of the *Sant*s. It is heard by the soul. It is also called *Shabd Yoga* शब्द योग or the method of *Surat-Shabd Yoga* सुरत–शब्द योग.

People are attracted by two things, namely, form and sound. Sound, even on the physical plane, has a greater power

of attraction. A deer places its head on the drum, because it finds the melody irresistible. This melody has an even greater fascination for the human mind. Men begin to sway in rhythm when they listen to music.

Every religion has laid emphasis on music or '*Kirtan* कीर्तन' (singing of hymns with the accompaniment of instruments). *Kirtan* was prevalent in India during the Vedic period. Even today, the Hindus sing hymns in praise of God to the accompaniment of bells, the conch, etc. The Sikhs also lay great emphasis on this. Christians ring bells and sing sweet and melodious hymns. The Buddhists have their temple bells. The Sufis also are greatly attached to music.

Bhai Gurdas says:

जौ पाए नाद बाद सुनि मृग आन ज्ञान राचै,
प्रान सुख ह्वै सबद बेधी न कहावई।।

-- भाई गुरदास (कबित्त सवैये, 412)

So long as your mind is drawn by outer sounds, the soul cannot be attracted by the real sound within. By listening to the outer sounds, a man is waylaid in the quagmire of ignorance, in the same way as a deer is waylaid by the sound of the drum.

Therefore, the Sikh scriptures emphatically declare that,

राग नाद छोडि हरि सेवीऐ ता दरगह पाईऐ मानु।।

-- आदि ग्रन्थ (बिलावल वार म० 4, पृ० 849)

So long as a man does not withdraw his attention from the outer music, he cannot find rest in the Court of the Lord.

The real Sound within is produced without the aid of hands or feet, and is different from the seven notes on the musical scale. In fact, it lies beyond these notes.

Because of the paucity of highly spiritualized men, and because of the lack of adherence of their teachings, people generally remain satisfied with the outer sounds. The outside music doubtless helps in achieving concentration to a certain extent. But it is helpless in taking one to the finer regions within. The result is that one still remains within the four walls of the three *Guna*s गुण (qualities) and thus misses the real aim of life. It is only the inner music that can take one beyond the

sphere of the three *Guna*s and grant true bliss. The Scriptures tell us that the Sound Current is constantly resounding within all human beings. That is why it has been called the unceasing or '*Akhand Kirtan* अखण्ड कीर्तन' (singing of hymns within, which really means listening to *Shabd* or Sound Current within). It is for this reason that *Sant*s do not approve of the outer or physical singing of hymns or playing of musical instruments.

Muslim Faqirs have also emphasized listening to the Sound within, and have said,

हैफ़ दर बंदे–जिस्मे–दरमानी, नश्नवी सौते–पाके–रहमानी।

-- दीवाने-नियाज़ बरेलवी (पृ० 90)

It is unfortunate that you are fettered by the pleasures of the senses and do not listen to the pure Voice of the Merciful Lord.

Listening to and merging in the Sound of *Naam* or *Shabd* is the only means of attaining Godhood, and this Sound is constantly reverberating within the forehead. It can be heard only through the company of *Sant*s and by following their instructions. That alone can give us peace of mind and eternal happiness. The key to the Treasure of *Naam* with all its attendant benefits has been placed in the hands of the *Sant*s. Whoever abides by their instructions and accepts their guidance as the Way of Truth, discovers this Treasure.

Although the Sound reverberates in every human being, it cannot be heard by everyone. In order to be able to hear it, one has first to be initiated by a Master and then has to practise listening within, according to the Master's instructions. The real Sound within is the monopoly of *Gurumukh*s गुरुमुख (those who follow the *Guru*'s instructions) alone, and it bestows many benefits on them.

While the outer music soothes the mind, it dulls the soul. In other words, it awakens the mind but puts the soul to sleep. But by listening to the Inner Sound, the soul, which was in deep slumber for many ages, is awakened and the mind is put to sleep. There is no better method of subduing the mind than by listening to the Sound. It is only then that it becomes calm and tranquil.

By far the best and the highest form of spiritual practice is to do *Simran* सिमरन with the tongue of the soul, to contemplate on the form of the Master with the eye of the soul (*Single Eye*), and to listen to the Sound Current with the Ear of the Soul (*Inner Ear*). This is the easiest, quickest and surest way of achieving permanent results. A child, a young or an old person can do it without any difficulty.

These three steps of the practice can be accomplished by withdrawing one's attention from the nine outlets of the body and fixing it in the Tenth Door or *Daswan Dwar* दसवाँ द्वार the eye centre, which is the headquarters of the soul in the body.

The *yogi*s have described *Ashtanga Yoga* अष्टांग–योग (the yoga of eight parts) as a prelude to spiritual practice. The eight parts consist of *Neti* नेति, *Dhauti* धौती, *Basti* बस्ती, *Nauli* नौली, etc. and then *Poorak* पूरक, *Kumbhak* कुंभक and *Rechak* रेचक (inhaling, holding the breath, and slowly exhaling). They concentrate thereafter at the rectal centre and achieve certain supernatural powers. Then they fix their attention at the generative centre, achieving still greater powers; then at the heart centre and after that at the throat centre. Finally they reach their goal, viz., the *Kanj Kanwal* कंज–कँवल or *Ajna chakra*, the centre between the two eyebrows. There they catch hold of the *Anahad Shabd* अनहद शब्द and reach the first spiritual region, *Sahans-dal-kanwal* or *Kamal* सहँस–दल–कँवल. The five lower centres derive their power from the sixth centre, which is situated between and behind the eyebrows.

In the waking state, the human body is controlled by the energy at the Eye Centre, so the *Sant*s have not recommended the above methods, because these methods are difficult as well as dangerous to practise. Moreover, they bring the attention down from its already higher headquarters. The *Sant*s, therefore, teach us to rise from the eye centre upward rather than first drag the attention down to the lower centres.

Shams-i-Tabriz has termed these five lower centres or *chakra*s the tomb of the body. He says:

आख़िर चिह् बाशद गर शबे, अज़ जां बरआरी या रबे,
बेरूं जही अज़ गोरे–तन आंदर रवी दर साख़्ते।

-- कुल्लियाते-शम्स तब्रेज़ (पृ० 871)

How wonderful would it be if at nightfall, we were to withdraw our life from the tomb of the body and take it to realms beyond!

The *Sant*s therefore knowingly forbid us from practising at the lower centres, for that would be like descending first to the ground floor from the second or higher floor in order to reach an upper story. The method taught by the *Sant*s enables us to commence our journey from the sixth centres, which is also known as *Teesra Til* तीसरा तिल or the *Third Eye*. And it is for this reason that they lay emphasis on controlling the three main senses which drag our attention down, namely, the tongue, the eyes, and the ears.

The result of spiritual practice is that the soul is concentrated at the centre between the two eyes and catches the *Anahad Shabd* अनहद शब्द. In other words, it unites the currents emanating from the two points of the eyes and takes the attention upwards to the stars, the sun and the moon. Then, by listening to the Sound of the Bell and the Conch, the soul reaches *Sahans-dal-kanwal*. It then rises up to *Trikuti* त्रिकुटी, *Daswan Dwar* दसवाँ द्वार and *Bhanwar Gupha* भँवर–गुफा, enjoying the various sights and lights of these regions. From here it goes to *Sat Lok* सत–लोक (in *Sach Khand* सच–खण्ड) and thence to *Alakh* अलख, *Agam* अगम and finally, to *Anaami* अनामी, which is the highest region of Spirituality.

Amrit Vela – Ambrosial Hours – When to Meditate.

Any time is good for devotion to the Lord, and one should seize every opportunity that comes his way for this purpose. But the early morning time, which is known as the time of Elixir, is particularly favourable.

We feel tired after the day's work, but sleep refreshes us by the time it is early morning. The best time is from three

o'clock in the morning onwards, when concentration is easily achieved. Guru Nanak has also mentioned the time of Elixir as the best time for contacting the True *Naam* by contemplating on Him and repeating His Name.

Another reason for this being the best time is that during the time of sleep the soul (which is the attention or consciousness) comes down to concentrate at the throat or the navel centre, and as we wake up in the morning it begins to scatter throughout the body. So, if immediately on getting up, we endeavour to withdraw our attention to the eye centre, it can come up easily, as it has not yet established itself in all the pores of the body.

Even otherwise, the morning time is useful for spiritual practice because before the rising of the sun the mind's currents are usually concentrated. And any seed of Naam sown at this time cannot but bear fruit. This time of Elixir, which people in their ignorance treat as time for sleep, is lost in slumber by most people. But at this time, the devotees of the Lord are awake. Not only this, but the daytime, which is considered by people of the world as the time for work, is regarded by devotees of the Lord as night.

At the time of Elixir, currents of Grace and Benevolence flow from the Lord, and only those, who are awake and sit in deep devotion to Him, receive this great boon. Such persons conquer death while still alive.

फरीदा पिछल राति न जागिओहि जीवदड़ो मुइओहि।।

-- आदि ग्रंथ (सलोक सेख फ़रीद, पृ० 1383)

Farid, if you do not awaken in the early hours before dawn, you are dead while yet alive.

The *Gurumukh*s, or devotees of the Lord, are awake in the early morning hours and enjoy the Bliss of their Lord's Name. To sleep during this time is nothing short of a sin.

We spend hundreds of nights in pursuit of sensual gratification or in the acquisition of wealth. Have we ever spent a single night in remembrance of our Lord? To keep awake at night or to sleep less is natural with all *Sant*s, because what-

ever they have gained was realised by them during the night.

O man! you should also keep awake in His remembrance at night and put yourself in the practice of *Simran* सिमरन, *Dhyan* ध्यान and *Bhajan* भजन.

By such practice, not only does the soul become fresh, but also the mind and the body gain freshness. No fatigue of any kind remains. Farid says:

फरीदा राति कथूरी वंडीऐ सुतिआ मिलै न भाउ।।
जिंन्हा नैण नींद्रावले तिंन्हा मिलणु कुआउ।।

-- आदि ग्रंथ (सलोक सेख फ़रीद, पृ० 1382)

Farid, musk is released at night. Those who are sleeping do not receive their share. Those whose eyes are heavy with sleep, how can they receive it?

At night such beautiful solitude envelopes us that it can be compared to a river containing innumerable precious jewels of Spirituality. Whoever is awake in devotion at the time becomes wealthy, for the wealth of the Sound Current can be received by the devotee almost gratuitously.

Hafiz has also said that the early morning devotion and sighs over separation from Him constitute the key to the Treasure of *Naam*.

दुआए–सुबहो–शामे–तू कलीदे–गंजे–मक़्सूद अस्त,
ब–ईं राहो–रविश मीरौ किह् बा दिलदार पैवंदी।

-- दीवाने-हाफ़िज़ (पृ० 407)

The key to the Treasure of God lies in meditation during the early morning hours and pining for the Lord the whole night. In other words, you should tread this Path so that you may meet your Beloved.

Asana आसन – Posture.

In what posture should one sit to perform the spiritual practice mentioned in this treatise? Many postures are mentioned in books written on *yoga*, the eighty-four of them are well known. Each of these postures is performed in a different manner, either by standing on the feet, by lying on the ground, by sitting, or by standing on the head. Each posture has its

own merit, although some are exceedingly difficult to perform. However, the *Sant*s do not consider these difficult postures necessary for spiritual uplift. They have recommended that posture which is most convenient and easy for everyone to practise.

For it can be performed by a householder, a child, a young or an old person, with equal ease.

The first prerequisite for spiritual practice is alertness. For this purpose one may take a bath or have a wash, then sit cross-legged on the floor or on a wooden stool, with the back straight but not stiff. One should not take the support of anything. The main object is that the devotee should sit in a comfortable posture, where he can sit for some hours. At the same time, he should make sure that he does not fall asleep.

The body should be relaxed. Then the soul currents should be brought up to the eye centre. This is the only way in which we can prevent desires from arising in our mind. While sitting in this position, one should start his *Simran*.

By doing so, the soul currents which are spread throughout the body, begin to withdraw and concentrate at the Eye Centre, with the result that the Astral consciousness is awakened. Then one should contemplate, and as soon as one is able to behold the Radiant Form, one's attention should be fixed in it to such an extent that one actually merges in it. Then will be heard the Sound Current which will lift up the soul automatically.

Guru Nanak says,

धिआन रूपि होइ आसणु पावै।। सचि नामि ताड़ी चितु लावै।।

-- आदि ग्रंथ (रामकली म० 1, पृ० 877)

While sitting in a particular posture, with our attention fixed within, we shall automatically contact the True Naam.

Jeete-Jee Marna जीते–जी मरना **– Dying while Living.**

By means of *Simran* – the first step in *Surat-Shabd Yoga* – the entire energy of the body (the soul currents) withdraws

itself to the headquarters of the soul in the body, which is the Eye Centre; and then ascends upwards by means of the Sound Current that reverberates there.

When the soul is separated from the body, that state is called '*Dying-while-Living*.'

Those who practise in accordance with the instructions of a Master, 'die' every day. They are able to leave the body and go into the Subtle region (or regions above, depending upon the extent of their progress), and again return to the body at will.

One who practises *Surat-Shabd Yoga* leaves his body in the same manner during his lifetime as one does at the time of one's death. The only difference is that the '*Silver Cord*' of life with the body is not broken. Therefore, a successful devotee has at his command the power to go to the Subtle, the Causal, and even higher regions, and to come back at will.

The advantage of such practice is that a person is able to cross the '*Gate of Death*' without any inconvenience and without fear. In other words, he conquers death. The *Sant*s have actual experience of this state, and whoever wishes can also do so. It is mentioned throughout the scriptures in symbols, but these symbols should not be regarded as empty words.

All the *Sant*s eulogize the uniqueness of this condition. Dadu says,

दादू पहिली मरि रहै, पीछे तौ सब कोइ।।

-- दादू दयाल की बानी, भाग–1 (पृ० 191)

Oh Dadu! One should die now. Everybody dies at the end of life's span.

It is also mentioned in the Quran that one should die before his death. This does not mean that one should commit suicide. (In fact, suicide is considered to be the greatest of sins). At the time of death everybody is helpless, and the soul is forced to leave the body (the result of which is intense agony).

Therefore, Guru Nanak and all the *Sant*s say:

मुइआ जितु घिर जाईऐ तितु जीविदआ मरु मारि।।

-- आदि ग्रंथ (सिरी राग म० 1, पृ० 21)

To reach your True Home after you die, you must conquer death while you are still alive.

नानक जीवितआ मरि रहीऐ ऐसा जोगु कमाईऐ।।

-- आदि ग्रंथ (सूही म० 1, पृ० 730)

O Nanak, remain dead while yet alive; practice such a Yoga.

This '*Dying-while-Living*' does not mean that one should be cremated or buried. The whole world is afraid of death, and everyone wishes to live. But the one who has practised concentration looks at life and death with the same frame of mind and achieves Life-Everlasting by dying while living.

God has bestowed three different bodies on everyone – the Physical, the Subtle and the Causal – so that one may withdraw from the physical to the Subtle, from the Subtle to the Causal, and from the Causal to higher Spiritual Planes.

We should not be afraid of withdrawing from the physical body, because that is the ultimate end of all life in this world.

The *Sant*s have described the method of going beyond the '*Gate of Death*'. By this method the disciple actually goes up and then again comes back into the same body (during the lifetime of that body). Such a person enjoys the scenes in the higher planes and remembers them.

Plutarch has said,

At the moment of death the soul experiences the same impressions and passes through the same processes as experienced by those who are initiated into the Great Mysteries.

Our soul is not of this world and its home lies beyond. But so long as one is not able to die while living, one does not end the cycle of births and deaths. One can be free from this predicament through the Grace of a Master, by completely surrendering oneself to Him, and thus banishing the ego and becoming a *Gurumukh*. Then alone does one know oneself. By this practice of *Surat-Shabd Yoga* one attains God-realisation during one's lifetime and is also honoured in the Court of the Lord.

Sewa सेवा – Selfless Service.

The aforementioned achievement is possible only through the Grace of a Master. And that Grace is bestowed on us in proportion to the service we render. There are various kinds of service, such as obedience, respect, charity, worship, and endeavour to please the Master and to abide by his instructions.

जिनि सेविआ तिनि पाइआ मानु।।

– आदि ग्रंथ (जप जी, पृ० 2)

Whoever renders service one day achieves obedience, respect and honour from the whole world.

Service is the highest of all practices. If one renders no service, he can never expect to receive any reward. Those who do not render service are worthless.

Service is of four kinds – that which is rendered,

- with the body and wealth,
- with mind,
- with soul
- to the Living Master

The highest type of service which anyone can render is service to the Lord, or to His manifestation in the human form, namely an Adept or the Master.

The next best service is that which is rendered to the world and its people. Next the service to the Soul.

One should render all types of service to the dear ones of the Lord, because no wealth, no sovereignty and no high state in life can equal the reward of this service. But service is really rewarding if it is done with the mind and the soul. Through service with the body and the mind, the heart of the devotee is attached to that of the Master. And the Master or the *Guru* is the Treasurer of God's Wealth. Therefore, we shall certainly attain God-realisation (Communion with God), if we serve our Master.

One should therefore serve such a noble soul who is a Master, and whose service will always be rewarding. When we meet such an exalted person, who is the manifestation of

God on earth, we should hasten to worship Him. If one is so fortunate as to be near a Master, one should obey the words and instructions of the Master implicitly, without bringing into play his own mind. Whichever way the mind leans, the body will turn in that direction. We should cease to be arrogant but should constantly think of God, and we should surrender our ego into the hands of our Master.

Whatever we wish to think, we should think in accordance with the Master's teachings, discarding self and its viewpoint. Then, we shall always be successful in our mission.

There is another kind of service which is higher and better than the service of body, mind and wealth. This is known as service with the soul and consists of withdrawing the soul current from every pore of the body and attaching it to Naam. This is accomplished through devotion to the Master and by banishing the Ego. Service to our family, to our community, and even to our country is praiseworthy. But this kind of service attaches us to the world and worldly objects. It is only the service to the Master that is noble and pure, and frees us from all attachments. He is, in fact, the Fountain of the love of God in human form. So by serving Him alone, we can be freed from all attachment.

If we love the Lord, we also love His creatures. Only in this way is the Fatherhood of God and the Brotherhood of Man firmly established. By serving the Master, we achieve fulfillment of all the four values, namely, *Dharma* धर्म (Mode of Life), *Arth* अर्थ (Wealth), *Kaam* काम (Desires) and *Moksha* मोक्ष (Salvation). Thus are satiated all worldly desires and the value of Forgiveness, Non-violence, Mercy, Truthfulness, Austerity and Cleanliness are inculcated and we achieve Salvation. The *Guru* or the Master is the Fountain-head of the Knowledge of God, and He is more valuable than our physical body, our mind and all our wealth. Therefore, we should sacrifice all these things to win His Grace.

Service to the Master consists in surrendering oneself at his Lotus Feet and in being devoted to Him and the Name of the Lord. The Master is actually *Shabd*-incarnated or the

Living Master in the human form. Therefore, service to Him is to merge oneself in *Shabd*, which is the highest service of all. It is also the highest of all austerities, and by it the Lord Himself is contacted and we gain freedom from all suffering.

Such, however, can be our lot only if our *Prarabdh Karma* प्रारब्ध कर्म (Fate) justifies it.

Service to the *Guru* has been prominent in all the four *yuga*s युग (ages) and is the one most acceptable to God. There are really only two worthwhile kinds of service: One is the service rendered to *Sant*s, and the other (through them) rendered to God. The *Sant* is the bestower of God's Name, and God is the bestower of Salvation.

Satsang – Companionship of Truth.

In order to perform our practice successfully, it is necessary to have *Satsang* सत्संग. It is a natural tendency of the mind to be influenced by the company it keeps. By association with the people of the world, the worldly tendencies predominate; and by keeping the company of spiritually-inclined people one becomes spiritually orientated.

It is therefore clear that if one desires to advance on the Path of Spirituality, he must necessarily keep the company of those who are on that path. For association with them will enable him to imbibe their good tendencies.

One who has manifested the Truth within himself is the incarnation of Truth, and his life currents have a powerful influence on his environment. As a consequence, people coming in contact with him will also be disposed towards Spirituality. He works for us as a true *Guru* and a Guide because he has himself achieved the Goal. Such a one teaches us the method of attaining God-realisation and gives us the unbounded wealth of His Name. He radiates the currents of his mind, heart and soul into the audience attending or listening to his discourses.

Just as the fragrance of flowers permeates anything in close proximity to them – whether it is water, cloth or a room, in the same manner, the company of the virtuous and the noble exalts us. If, however, we keep the company of bad people who are engulfed by the filth of this world, then naturally we cannot escape getting smeared with it. By keeping the company of *Sant*s and noble people continuously, we are influenced by the qualities of Spirituality and Truth.

A person who is a seeker after Spirituality, should try to imbibe the peace and tranquillity which comes from the company of *Sant*s. But in order to reap the full benefits, we should keep their company with a clean mind and a pure heart, so that we may be able to catch the spiritual radiations. If, unfortunately, one is not in a position to come to the *Sant*s in person, one should study the books written by them or read other holy books.

Satsang enables one to develop many good qualities. Whoever goes to *Satsang* receives the spiritual radiations pervading in its environment, for the radiations of love and devotion which flow out in such company are shared by all those present. *Satsang* ultimately leads one to the Lord. So by attending the *Satsang* of *Sant*s we ensure our Salvation.

Education is available in schools, medicines in hospitals, heat in ovens, and coolness in water.

Similarly, God can be contacted in places where His devotees live. The *Satsang* of *Sant*s is a great boon in mitigating the suffering of this world. A person who takes the help of a *Sant* is enabled to cross the Ocean of Life.

Just as the water of a stream loses its identity when it is poured into the Ganges; just as the iron blade of a butcher becomes gold when it is touched with a philosopher's stone; just as a neem tree acquires perfume when it is grown near a sandalwood tree; just as a piece of stone turns into salt when it stays in a salt mine; so also does one become a *Sant* if he remains in the company of *Sant*s. One is purified by the spiritual

radiations emanating from a *Satsang*, and naturally, good and noble qualities are awakened in him.

Maulana Rumi says,

हेच नकुशद नफ़्स रा जुज़ ज़िल्ले–पीर

-- मसनवी मौलाना रूम (दफ़्तर 2, पृ० 2422)

Mind cannot be controlled unless it takes refuge in the Murshid (Master).

All types of people, including the wicked ones, are beneficently influenced by *Satsang*. Even wine, when poured into the Ganges, becomes the Ganges. Similarly, all people imbibe the goodness of *Sant*s in their company. By attending the *Satsang* of *Sant*s, whose consciousness is pure and superior, our own lower propensities begin to disappear. But a real *Satsang* is a discourse which deals with no other topic except that of the Lord and His *Naam*.

Satsang is of two kinds:

- The physical company of *Sant*s and listening to their discourses. This purifies our mind and produces an urge in us for Spirituality.
- The inner *Satsang* (the result of the outer), by which the soul contacts *Naam* and goes into the regions above. This can be obtained only if one is fortunate enough to be initiated into the secrets of Spirituality by a true Master.

Satsang is virtually a spiritual college where we are taught the method of Love for and Devotion to the Lord. It is an extraordinary workshop where the mind is so chiselled that all its ugliness and dirt are removed, and it is made worthy of meeting the Lord. It is truly a pilgrimage where hundreds of our bad karmas are washed away and the mind becomes pure. If one wishes to meet God, one must first seek the company of those who are dear to Him, because devotion to them, and their company, even for small periods, is worth more than anything else. For it is their company that awakens all our latent spiritual powers.

Conclusion.

All the worldly objects (even our bodies) are transitory and have to be left here. During our entire life we are engulfed by these temporary objects of the world. But God is without a beginning and without an end. A human being is a combination of his body and soul, the former being subject to dissolution, and the latter eternal and permanent because it is a particle of the Indestructible Lord.

This body is for the use of the soul, and all our connections with the world are through this body. We must take care to keep the body in good health and in proper condition. But the best feature of the body is that it is the temple of the soul, and any respect or honour that is due to it, is deserved only so long as the soul resides in the body. We should, therefore, spend some time for the development of our soul, when we waste so much time on nurturing the body day and night.

We know much about physical sciences and about many other subjects, but we know little about our own self. When we sit in the company of *Sant*s, we begin to realise that death is real and life is unreal. Our life is ebbing every day, every hour and every minute. And every second is bringing us nearer to our death.

This world is not our permanent abode, and we have to leave it after our allotted span is over. We should not forget our death by being engrossed in worldly activities and pleasures. At the time of death, when the soul leaves the body, our body, our material wealth and all our possessions are worth no more than a piece of straw.

The only lasting value in life is to merge in the Lord by means of *Shabd* (Sound Current), because the worth of our body as well as the soul is increased when we have contacted *Shabd*. It is only the soul which is eternal in the body, and we should therefore make our best efforts to know all we can about it, for then alone can we know ourselves.

Naam is invaluable. We should obtain the secret of *Naam* from a *Satguru* (True Master) and achieve our Goal in this very life. For that will help us not only in this world but also in the worlds beyond.

Human life is not easy to get, and the human form provides us with the only opportunity of meeting the Lord. Whatever work we do, we do with our body and with our senses. But this will not help our soul. The only thing worthy of achievement and of lasting value is the company of the *Sant*s, because through them alone can we attain *Naam* (*Shabd* or Sound Current), and thence the Lord Himself.

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Gurumat Siddhant - Glossary of Terms

(Prepared by Research Team)

A

Aab-e-Hayat آبِ حیات or ***Aab-e-Hewan*** آب حیوان : Elixir of Life or Water of the Eternal Life. (Sufism).

Aadhar आधार : Base, Root, Foundation, Support.

Aadi आदि : Original, Root.

Aadi Granth आदि–ग्रंथ : Literally, 'the first book', also called 'Granth Sahib', the sacred scripture is a collection of nearly 6,000 hymns of the Sikh Gurus and various early and medieval saints of different religions and castes. The first version of the book was compiled by the 5th Sikh Guru, Arjan Dev, at Amritsar in 1604 CE. He included his own hymns and those of his predecessors, the Gurus Nanak, Angad, Amardas, and Ramdas, and a selection of devotional songs of both Hindu and Islamic saints (notably the poet Kabīr). In 1704 CE the 10th and last Guru, Gobind Singh, added the hymns of his predecessor, Guru Tegh Bahadur (the 6th, 7th, and 8th Gurus did not write hymns). It contains the hymns of both Hindu and Muslim saints from various walks of life. This is a holy scripture meant for all humankind. The book opens with the *Mool Mantra* ('Basic Prayer'), which is a declaration of the nature of God as Truth, followed by the *Jap Ji* ('Recital'), the most important Sikh scripture, written by Guru Nanak. The hymns are arranged according to the musical modes (ragas) in which they are to be sung. The language is mostly Punjabi or Hindi, interspersed with Marathi, Persian, and Arabic words.

Aadi Niranjan आदि निरंजन : The Lord. The Eternal Immaculate One, beyond all time and time-lessness, form and formless-

ness. The Supreme Master, ageless and boundless.

Aadi Shabd आदि शब्द : The Primeval Sound. It is the origination of the soul's manifestation. Same as: *Nij Shabd*.

Aarti आरती : The Hindu light-offering to the deity. Circumambulation of the deity by lighting a wicker lamp on a plate. The Inner *Aarti* is done within with the lamp of the soul or *Nirat*.

Abhishek अभिषेक : Consecration (of deities).

Abhyas अभ्यास or ***Dhyanabhyas*** ध्यानाभ्यास or ***Bhajanabhyas*** भजनाभ्यास : The practice of meditation prescribed for a minimum of 2.1/2 hours each day, with regularity. It includes the triple practices of: 1. *Simran* or constant remembrance, 2. *Dhyan* or concentration upon the inner Divine Light, and 3. *Bhajan* or listening to the inner Divine Sound.

Acharya आचार्य : A teacher. A worldly religious teacher.

Adhibhautik आधिभौतिक : The Physical.

Adhidaivik आधिदैविक : The Mental.

Adhikari अधिकारी : The Authoritative One.

Adhyatma अध्यात्म : Spirituality, Mysticism. Same as: *Ruhaniyat*.

Adhyatmik आध्यात्मिक : The Spiritual.

Advaita अद्वैत : Monism.

Advaitavada अद्वैतवाद : The Doctrine that refers to the idea that *Brahman* alone is ultimately real, the phenomenal transient world is an illusory appearance (*Maya*) of *Brahman*, and the true self, *Atman*, is not different from *Brahman*.

Agam Purush अगम पुरुष : The Inaccessible, Unreachable Lord.

Agya chakra आज्ञा चक्र or ***Ajna chakra*** अज्ञ चक्र : The Sixth *chakra* with {2} petalled lotus atop the Physical region. There are several minor *chakra*s closely related to it atop the head. See: *Nara-Narayani Deh*.

Ahad अहद : *Shabd* or sound produced by striking two objects against each other.

Ahankar अहंकार : The Ego, representing the Self of the individual soul. An aspect of the four-fold *Antahkaran*.

Ahimsa अहिंसा : Non-Violence, said to be the greatest of all *Dharma*s. It engenders compassion.

Ahura Mazda : 'Lord of Wisdom'. The highest creator deity in Zoroastrianism.

Ajuni अजूनि or ***Ayoni*** अयोनि : Birthless.

Akaal अकाल : Timeless, Eternal, Immortal, Beyond time, space and causation.

Akaal Mrityu अकाल मृत्यु : Untimely death, such as by accident, murder, etc. in which the *Prana*s remain unspent.

Akaal Purush अकाल पुरुष : The Timeless, Manifested Supreme Lord. The liberating Positive Power.

Akaal Ustat (or *Stuti* स्तुति) : The praise of the Timeless Lord. A section in the 'Dasam Granth' of Guru Gobind Singh.

Akah अकह : Unutterable, Unspeakable, Ineffable.

Akash आकाश : Sky, Ether. The substance from which the manifest Physical world is made.

Akash Bani आकाश बानी or ***Akashvani*** आकाशवाणी : Sound or Voice from the sky. Same as: *Shabd* or *Word*.

Akash Ganga आकाश–गंगा : The 'Milky Way' galaxy. The Vault or Dome of Heaven. The Solstice axis or visible 'Milky Way' was identified as the 'Path of Souls', that acted as the cosmic river flowing all the way to Heaven near the circumpolar location.

Akath Katha अकथ कथा : Untold Story, Indescribable Story.

Akhand Kirtan अखण्ड कीर्तन : Ceaseless music. Listening to the unbroken, continuous Sound Current.

Akshar अक्षर : Imperishable. Letter, The Esoteric Letter.

Akshar Purush अक्षर पुरुष : One-Letter Being. The Creator of the triple worlded *Brahmand*.

Al-A'raf ٱلأعراف : The Heights, Purgatory, Limbo. The middle region between *Jannat* & *Dozakh*. A middle place between Heaven and Hell where men suffer no punishment, but yet do not attain that tranquillity and happiness of heavenly enjoyment. Also a place, where people, who have been neither markedly good nor markedly bad, have to stay until forgiven by God and let into Paradise. Name of the 7th Sura of the Holy Quran. Same as *Pitri Lok*.

Alakh Purush अलख पुरुष : The Imperceivable Lord.

Allah اللہ : The Lord. The Personal name of the Creator. (Islam).

Amrit अमृत : The Divine Nectar. Same as: *Aab-e-Hayat* (Elixir of Life), *Maha Ras* महारस (Divine Ambrosia), *Shabd* or *Naam*. It provides deathlessness or immortality. It contains a sweet Melody of Unending Music and Light, which supports the entire universe. It is obtained through the grace of the Lord, within the body, behind the coverings of the mind.

Amritsar अमृतसर : The Pool or Lake of Nectar, bathing in which, the karmic dross of the *jiva*s or beings is removed, transforming them from a crow into a Swan.

Amrit Vela अमृत–वेला : The Hours of Elixir, Ambrosial Hours. The wee hours of the morning (3 am– 6 am) – most suitable for meditation, when silence prevails.

Anaami अनामी or ***Anaam*** अनाम : The Nameless. The highest spiritual region atop the Creation.

Anahad अनहद : Limitless, Unending, Unceasing, Continuous. That, which is free from limitation and is independent.

Anahad Bani अनहद बानी, ***Anahad Naad*** अनहद नाद or ***Anahad Shabd*** अनहद शब्द : A ceaseless Sound, which is not perishable. Unceasing or Continuous Melody. The Limitless Divine Music. *Shabd* of the Subtle plane that creates the Physical plane. It comprises ten types of melodies.

Anahat अनहत : Unstruck. Not struck, as by two objects or human hands.

Anahat Shabd अनाहत शब्द : Unstruck Divine Melody.

Anal Haq أنا الحَقيقة : 'I am Truth; I am God.' (Arabic).

Anaami Purush अनामी पुरुष : The Nameless Lord.

Anand Kaaraj आनन्द कारज : The rite of 'Bliss' in the Sikh weddings.

Anand Marg आनन्द मार्ग : The Path of Bliss. The devotional Path of *Surat-Shabd yog*a.

And अंड : Egg. The Subtle region, also comprising six *chakra*s, the Physical region being its reflection.

Andaja अंडज : The Egg-born species such as birds and water animals.

Ansh अंश : Ingredient. Part, portion or a speck of.

Antahkaran अंतःकरण : The inner mental apparatus or faculty, comprising: *Manas* मनस् (cognition), *Buddhi* बुद्धि (intellect), *Chitta* चित्त (contemplation, memory) and *Ahankar* अहंकार (ego). Refers both to the {4} & {12} petalled *Aadhar* or base *chakra*s.

Antaratma अंतरात्मा : The inward looking soul.

Antarmukhi अंतर्मुखी : Inwardly focused.

Anulom-Vilom अनुलोम–विलोम : In *Pranayama,* inhaling through one nostril and exhaling through the other.

Anurag Sagar अनुराग सागर : Ocean of Love. Name given to the unmanifest Supreme Lord, who is beyond all description, since it is at this stage that the soul merges in the Oversoul, the two becoming One; hence, neither the seer nor the seen can describe the other. 'Anurag Sagar' of Kabir Sahib is at once one of the most venerated and least known of all esoteric books. It is said that without studying it, one can neither fully understand the difference between *Kaal-Mat* (the Path of the Negative Power) and *Dayal-Mat* (the Path of the true and Merciful Power), nor fully grasp the teachings of *Sant-Mat*. It is presented in the form of a dialogue between Kabir and his disciple, Dharam Das, who questions him about the nature of Creation. In the main, it presents the complete Genesis, not to be found in the scriptures of the traditional religions.

Apara-Vidya अपरा–विद्या : Exoteric knowledge, Knowledge of the outer world.

Aparas अपरस : Being unattached. The Detached One.

Apna Guru अपना गुरु : One's Own *Guru*.

Apsara अप्सरा : A Celestial dancing nymph. Often, the wives of Gandharvas, the court musicians of Indra. They are able to change their shape at will. They rule over the fortunes of gaming and gambling.

Arth अर्थ : Meaning. Material wealth.

Asana आसन : Posture. Sitting in a particular position and maintaining it firmly for a certain duration of time.

Asha आशा : Hope.

Asha-Manasa आशा–मनसा : Hopes-Wishes. These are both trappings of the mind.

Ashabd अशब्द : The Supreme Silence. The absence of sound.

Ashraf-ul-Makhluqat اشرف المخلوقات : The most superior of all creations. The 'Crown of Life', i.e., the human life-form, which is superiormost of all, and only second to the Lord Himself. It possesses all the faculties required for self-knowledge and God-realisation. The Sufis describe it as having 9 portals with a 10th leading to *Noor Mahal* – Lord's radiant Mansion, with 12 minarets (2 hands, 2 forearms, 2 upper Arms, 2 feet, 2 legs, 2 thighs), 52 turrets (32 teeth, 20 nails) and 2 windows (eyes).

Ashram or ***Ashrama*** आश्रम : A spiritual hermitage or a monastery. The Hindu system of four life stages.

Ashta-dal-kanwal अष्ट–दल–कँवल : The {8} petalled lotus in the Astral region, which forms the equator of the Grand region of *Brahmand*. It also forms the upper limit to the spiritual traverse of the uninitiated human being during the *Kali yuga.* It forms the *Turiya* or the fourth to the *Bhu, Bhuvah, Suvah Loka*s. Source of the 'Big Bang' creation of the Physical region or Earth from the 'Milky Way'. The deity here is the dual *Durga-Kali (*or White-Black Madonna). Same as: *Mahar Lok* महर् लोक.

Ashtanga yoga अष्टांग योग : The Eight-fold *yoga*. A prelude to the *yogi*c spiritual practice. It comprises stages of: *Yama* यम, *Niyama* नियम, *Asana* आसन, *Pranayama* प्राणायाम, *Pratyahara* प्रत्याहार, *Dharana* धारण, *Dhyana* घ्यान & *Samadhi* समाधि.

Ashtangi-kanya अष्टांगी कन्या : The Eight-limbed Lord's daughter, who weds *Kaal-Niranjan*, the Negative Power. Same as: (*Nirgun*) *Shakti*.

Ashta-padi अष्टपदी : Octave.

Asura असुर : The anti-gods, the opposite of *Deva* or *Sura*. A group of power-seeking deities, sometimes considered sinful and materialistic. In the Rigveda, the *Asura*s preside over moral and social phenomena. Also see: *Daityas & Danavas.*

Atharva Veda अथर्व वेद : The knowledge-storehouse of *Atharvāna*s or the Vedic priests. It contains the ritual procedures for everyday life. The text is the fourth of the Vedas, but a late

addition to the Vedic scriptures.

Atma आत्मा or ***Atman*** आत्मन् : The true self. The soul, unfettered by *Kosha*s or coverings of mind, matter and illusion. A speck of the Oversoul or God. It has the refulgence of sixteen suns.

Atmaupamya आत्मौपम्य : Self-comparison. Analogy to oneself.

Augharh Bani औघढ़ बानी : Unstruck Music.

AUM ॐ : The principal creational sound of the triple Grand region of *Brahmand* atop the Causal region.

Avagaman आवागवन : Transmigration, Metempsychosis. Reincarnation. The Cycle of Coming-and-Going (birth and death).

Avatar-s अवतार : The Incarnations. These are of two types: 1. *Nimitta Avatar*s निमित्त अवतार : 'Limited' Avatars of *Kaal Purush*, who come only once in a while, as and when necessary, and 2. *Nitya Avatar*s नित्य अवतार : The *Sant*-incarnations of *Akaal Purush*, who are ever-present upon earth, in order to protect it, and to liberate the *jiva*s or beings, and return them to their Pristine Home, *Sach Khand*.

Awaz-e-Mustqim اواز مستقیم : The Direct Sound. (Sufism). Same as: *Anahad Shabd*.

Ayat آیات : A verse of the Holy Qur'an.

B

Baal Hath बाल हठ : Child obstinacy.

Baang-e-Asmani بانگ آسمانی : The Divine Sound from above. The Word of God. (Sufism).

Bachan बचन or ***Vachan*** वचन : Words or utterances. Same as: *Bani*.

Bahir-atma बहिर्आत्मा or ***Bahyatma*** बाह्यात्मा : The outward looking soul.

Bahirmukhi बहिर्मुखी : Outwardly focused.

Bahisht بہشت : Heaven. (Islam).

Bani बानी or ***Vani*** वाणी : The Word, Speech or Voice. It leads the soul to its union with the Lord. It is of two kinds: 1. *Varnatmak* वर्णात्मक (spoken or written) and 2. *Dhunatmak* धुनात्मक (inexpressible, unutterable or unstruck).

Bay'at بیعت : Pledge or oath of allegiance. Getting initiated. (Sufism, Farsi)

Beparvah बेपरवाह : The Carefree One, The Lord. Also, Utterances of *Bhagat*s (great devotees).

Bhagat भगत or ***Bhakta*** भक्त : A devotee.

Bhagavat Dharma भागवत धर्म : The system of religious principles springing directly from Lord Krishna. (Hinduism).

Bhagwan भगवान : One who has conquered the five senses. God. (Hinduism).

Bhajan भजन : The exoteric singing of hymns. The esotric listening to *Shabd* (Sound Current) or the Voice of God, within the human body-temple. The third and final aspect of *Surat-Shabd yoga*. There are ten types of sound within. In '*Surat-Shabd yoga*' only a few select sounds at each of the various regions are to be listened to. Further, only the sounds coming from the right should be listened to by plugging the ears to avoid listening to outer sounds; with practice, these eventually shift to the middle vein, *Sushumna*. Same as: *Kirtan*.

Bhakti भक्ति : Devotion, an innate quality of dedication, ardent attachment and religious fervour in human beings.

Bhakti Marg भक्ति–मार्ग : The Path of Devotion.

Bhakti yoga भक्ति–योग : The *yoga* of Devotion, concerned with the Causal sheath, *Anandamayi kosha* आनन्दमयी कोष.

Bhana भाणा : The Lord's Will. (Punjabi).

Bhang भांग : Cannabis.

Bhanwar Gupha भँवर–गुफा : The Whirling Cave in the fourth region.

Bhava भाव : Sentiment.

Bhava-bhakti भाव–भक्ति : Tender-hearted, loving, expressive Devotion.

Bhav-Sagar भवसागर : The Worldly Ocean. The original one being the same as: *Maha-Sunn* महासुन्न or the dark and deep Great Void or chasm between the third and fourth regions.

Bhawan-s भवन : Abodes. Well-known are the fourteen, *Sapta-Loka*s or seven upper and *Sapta-Patala*s or seven lower, constituting the creation of *Brahma*. (Hinduism).

Bhaya भय : Fear, Awe.

Bhesh भेष : Outer garb.

Bheshdhari भेषधारी : The wearer of *Bhesh* or garb.

Bhool भूल : A mistake, An error.

Bhram भ्रम : Delusion, born of ego and ignorance.

Bhringhi भृंगी : A kind of wasp.

Bhutakash भूताकाश : Outer space. The sky of the gross matter with which the senses interact.

Bindu बिंदु : A dot. Void. A Singularity.

Brahm ब्रह्म or ***Brahman*** ब्रह्मन् : Universal Mind, 'Mind of God'. The Lord of *Brahmand*. Same as: *Trilokinath* त्रिलोकीनाथ or *AUM*. There are two kinds of *Brahm: Shabd Brahm* ('*Brahm* with sound') and *Ashabd Brahm* ('soundless *Brahm*'). Often confounded with *Brahma*, its reflection in the Subtle region.

Brahma ब्रह्मा : The Power of creation. The second person of the *Kaal*'s Trinity of *Tridevas* at {10} petalled lotus, said to be five-faced. *Rajoguna*. *Brahma* (Subtle) is the reflection of *Brahm* (Causal). An artificial four-faced *Brahma-Prajapati* at *Ashta-dal-kanwal* is said to be the creator of the triple worlds of *Bhu*, *Bhuvah* & *Suvah*.

Brahmachari ब्रह्मचारी : A person who observes continence.

Brahmacharya ब्रह्मचर्य : Celibacy, Continence. It is a code of conduct, essential for God-realisation. The first stage of bachelor-studenthood in the Hindu system of *Ashramas* or the four life-stages.

Brahma Lok ब्रह्मा लोक : Domain of *Brahma*. {10} petalled lotus Subtle. The 'White Hole' of the 'Milky Way'.

Brahma-muhurt ब्रह्म–मुहूर्त : The wee hours of the morning. Nectarous Hours. Same as: *Amrit Vela*.

Brahma Nadi ब्रह्म–नाड़ी : A sacred channel. A subtle channel located within the *Sushumna Nadi*, connecting the 'White Hole' in the Physical (*Third Eye*) and the 'Black Hole' in the Subtle (*Yama Lok* or *Pitri Lok*) regions.

Brahmand ब्रह्मांड : The Causal region. Also refers to the triplistic Grand region, comprising: Causal, Subtle and Physical regions. The *jivas* or beings are kept here in a state of bondage

within *Chaurasi*, the Cycle of 8.4. million species, under the pernicious 'Law of Karma'.

Brahmandi Mun ब्रह्मांडी मन : The Universal Mind. Mind in the Causal region. Same as: *Kaal*.

Brahmanishtha ब्रह्मनिष्ठ : One who is a listener of inner Sound, and is connected with *Brahman*.

Brahma-Prajapati ब्रह्मा–प्रजापति : The four-headed *Brahma* at *Mahar Lok* महर् लोक or *Ashta-dal-kanwal* अष्ट–दल–कँवल in the Subtle region. The creator of the lower triple worlds: *Bhu Lok* भूः लोक, *Bhuvah* Lok भुवर् लोक & *Suvah Lok* सुवः लोक. The creator of the *varnatmak* gross Vedas. An artificial creator construct.

Brahma-randhra ब्रह्मा–रंध्र : The orifice or tunnel atop the head in the region of fontenelle, through which the soul ascends to higher regions beyond *Ashta-dal-chakra* and obtains freedom from *Chaurasi*, even though only till the end of the present *yuga*. A 'Wormhole' or 'Star-gate'.

Brahm Bhog ब्रह्म भोग : The rite of the feeding of *Brahmin*s.

Brahm-Gyani ब्रह्म–ज्ञानी : One possessing the knowledge of *Brahman*. A highly enlightened individual being, who is one with *Sat Purush.* A *Gurumukh Sadhu* or *Sant.* (Sant-Mat).

Brahmin ब्राह्मण : One who has reached the stage of *Brahman.* One of the four-fold *Varna*s. (Hinduism).

Brahm-Lok ब्रह्म–लोक : The region of *Brahm* (Causal region).

Buddhi बुद्धि : Intellect, which decides upon the course of the action, for fulfilment or otherwise, of the various desires arising from the mind and the *Sanskara*s. An aspect of the four-fold *Antahkaran.*

C

Chachari Mudra चाचरी मुद्रा : A *yogic mudra*, associated with the eyes, the organ of perception. Its practice involves concentration on external objects in the space in front of oneself. The tendency of constant movement of the mind is calmed down by this *Mudra*.

Chakor चकोर : The moon-bird.

Chakras चक्र : The psychic centres along the spinal cord of the body, used in meditational practices of *Tantra*. Well-known are the six centres of the Physical body (the so-called '7th *chakra*' or false *Sahasrara*, being in the Subtle body). There are higher *chakra*s beyond these seven centres of the microcosm as well.

Chakshu चक्षु : Eye.

Charan चरण : Feet. *Guru*'s Feet that reside in the heart of the disciple.

Charan-Kamal चरण–कमल : The Lotus Feet (of the Lord or *Guru*). The lotus on the sole of the feet is a sign of true *Guru*-hood. It also refers, as well, to several inner spiritual stages, including the *Third Eye*.

Charan-Kamal Dhooli चरण–कमल धूलि : The radiant Dust of the Lotus Feet.

Chashma-e-Kausar چشمۂ کوثر : Fountainhead of the Water of Life. The Spring of Immortality. (Sufism). Same as: *Mansarovar.*

Chatrik चातृक : The mythical Rain-bird, which only drinks rain drops. The Jacobin cuckoo or the Pied cuckoo.

Chatur-dal-chakra चतुर्दल चक्र : The {4} petalled *chakra*, specifically, that in the Subtle/Astral region, where god *Ganesh* is the deity. Also known as: *Antahkaran*, the inner mental apparatus.

Chaturyuga चतुर्युग : The cyclic composite all the four *yuga*s or ages, comprising: *Sat* सत् (*Krita* कृत), *Treta* त्रेता, *Dwapar* द्वापर and *Kali* कलि *yuga*s, comprising a total of 3.42 million years.

Chaurasi चौरासी : 'Eighty-four' (Hindi). The Cycle or Wheel of 8.4 million Life-forms or Species, in which the *jiva* or being undergoes constant Metempsychosis (birth and death). Other than the human being ('*Karma yoni*'), all other species are considered to be '*Bhog yoni*s', i.e., life-forms taken up by the soul as a consequence of karmas incurred during the human life-form. It is divided into four *Khani*s or classifications: 1. *Jeraja*s: Viviparous or womb or membrane-born including (a) *Nara*s: Five elemented higher deities upto Indra, human beings, and (b) *Pindaja*s: Four-elemented, animals, 2. *Andaja*s: Three-elemented Oviparous or egg-born i.e., aquatic animals and birds, 3. *Swedaja*s: Two-elemented Spore

('Sweat') or *Kriya-shakti* born, such as reptiles, insects, rodents etc. & 4. *Sthavara*s: Single-elemented 'Lotus'-born, comprising: (a) *Udbhijja*s: Budding-born, i.e., vegetation, and (b) *Jada*s: Inert i.e., rivers, mountains, minerals etc. These four categories constitute the allegory – the constant knocking around of the *jiva* into the four classifications – hidden within the various square-shaped games such as baseball, carrom-board, ludo, chaupad etc.

Chetan चेतन or ***Chaitanya*** चैतन्य : The spiritual aspect. That, which is conscious, i.e., devoid of the *kosha*s or coverings of mind, matter and illusion, and experiences the Love of God.

Chhaya Purush छाया पुरुष : The Shadow Being. Same as: *Kaal Purush*.

Chidakash चिदाकाश : The Sky or space of Unconditioned Consciousness or Soul where the mind turns inward. The seat of visualization. The unmanifest, from where the world manifests. It is also associated with the *Guru chakra*, positioned behind the centre of the forehead.

Chitra-Gupt चित्रगुप्त : The accountant of *Yama*, the Lord of Death, who records both good and bad karmas of the *jiva*s in his ledger called 'Agra Sandhani'.

Chitta चित्त : Feelings, Psyche, Memory. The power of creating desire, thought etc.. The reservoir of the impressions (*Sanskara*s) upon the psyche gathered, and remaining unspent through past and present births. An aspect of the *Antahkaran.*

Chittakash चित्ताकाश : The Sky of the mind, where thoughts and emotions emanate. A state of the duality of the 'seer' and the 'seen'.

Crown of Life, The : The highest and most superior of the 8.4 milllion species, i.e., the human beings, second only to the Supreme Lord in the entire creation. The only species that posseses all the faculties required to re-unite with the Supreme Lord. Hence, even the angels were asked to bow before Adam, the prototype human. This life-form is considered to be '*karma yoni*', i.e., in which karmas are incurred. Same as: *Srishti ka Sirmour* or *Ashraf-ul-Makhluqat*.

D

Daan दान : Charity.

Daitya-s दैत्य & ***Danava-s*** दानव : Giants, Titans, Demons. Clans or races of *Asura*s or anti-gods. Children of sage Kashyapa by Diti & Danu. They were defeated by the *Deva*s or gods.

Darshan दर्शन : Sight, Vision. Beholding or glimpsing (the deity or the *Guru*) within or without.

Darshana-s दर्शन or *Shad Darshana*s षड्दर्शन : The six ancient philosophies comprising: 1. Purva Mimansa पूर्व मीमाँसा of Jaimini 2. Uttar Mimansa उत्तर मीमाँसा or Vedanta वेदान्त of Badrayana/ Shankara 3. Nyaya न्याय of Gautama 4. Vaisheshika वैशेषिक of Kanada 5. Sankhya साँख्य of Kapila and 6. Yoga योग of Patanjali. (Hinduism).

Dasam Granth दसम–ग्रंथ : The collection of writings attributed to Guru Gobind Singh, the tenth Guru of the Sikhs. It is a compilation of hymns, philosophical writing, Hindu mythological tales, autobiography, and fables, written in Braj Bhasha, Hindi, Persian, and Punjabi. Scholars are not in agreement as to the work's total authenticity, and it may represent a bringing together of Guru Gobind Singh's own writings with those from other sources, such as his court poets. It contains his *Jaap Sahib*, the *Akal Ustat* or praise of the Creator, the *Bachittar Natak* or Wonderful Drama, in which the Guru gives an account of his parentage, his divine mission, and the battles in which he had been engaged. Then come three abridged translations of the *Devi Mahatamya*, an episode in the Markandeya Puran, in praise of *Durga* the Goddess of war (Chandi Chritras: Chandi Chritra I, Chandi Chritra II, Chandi Ki Var). Then follows the *Gyan Parbodh*, or awakening of knowledge; *Chaubis Avatar* - accounts of twenty-four incarnations of the *Vishnu*, according to the Hindus, and *Brahmavatar* and *Rudravatar*, selected because of their warlike character; the *Shabad Hazare*; quatrains called *Sawaiya*s, which are religious hymns in praise of God and reprobation of idolatry and hypocrisy; the *Khalsa Mahima*, or words in praise of the Khalsa; the *Shastar Naam Mala*, a list of offensive and defensive weapons used in the Guru's time,

with special reference to the attributes of the Creator; the *Tria Charitar*, or tales illustrating the qualities, but principally the deceit of women; the *Kabiovach Bainti Chaupai* will "absolve the suffering, pain or fear of the person, who will even once recite this Bani"; the *Zafarnama*, containing the tenth Guru's epistle to the Emperor Aurangzeb; and *Hikayat*s, several metrical tales in the Persian language.

Dashendriya-s दशेन्द्रिय : The ten sensory organs. See: *Indri*.

Dashvandh दशवंध or ***Dashansh*** दशांश : Charity of the one-tenth of one's income.

Daswan Dwar दसवाँ द्वार : The Tenth Door. There are two of these: 1. The Eye Centre or the 'Seat of the Soul', atop the Physical body (*Pindi Daswan Dwar*) & 2. Atop the Causal body (*Brahmandi Daswan Dwar*).

Daya दया : Compassion, Mercy, Peity, Grace, Sympathy, Kindness.

Dayal दयाल : The Merciful Ones, who disregarding a person's karmas, take him/her under their fold. Collectively, the Powers of *Paar Brahm* and *Sach Khand.*

Dayal-Mat दयाल–मत : The Path or Doctrine of the Merciful Power, which liberates *jiva*s.

Deeksha दीक्षा : Initiation (into Spirituality), whereby a first-hand contact with *Naam* or the *Word* – the Divine Creative Power of the Cosmos is provided by the *Guru* to the initiate out of a stock of His own earnings. See: *Naamdan*.

Deenata दीनता : Humility.

Deha देह : The Physical body. *Annamayi kosha*, the food sheath.

Deha Guru देहगुरु : The Lord's incarnation in the human form for redeeming the souls. He functions as a teacher of the Science of Spirituality, and shares the human traits in order to communicate with human beings. He does not show miracles, but relies instead on giving *Satsang*s in order to teach and provides the gift of *Naam* to the seekers after Truth.

Devas देव : The gods. The lesser gods of the inert powers, such as *Indra* इन्द्र (rain), *Vayu* वायु (wind), *Surya* सूर्य (sun) etc. located

below *Ashta-dal-kanwal* in the Subtle region. Contrasted by the superior *Mahadevas*, located above *Ashta-dal-kanwal.*

Devayana Path देवयान पथ : The refulgent pathway, after death, for worthy persons, such as the Urdhvaretas, who abjured sexual intercourse, above *Ashta-dal-chakra* in the Subtle region, where one exits, via the *Brahma-randhra*, the bondage of *Chaurasi*, though only until the end of the current *yuga*. It is located in the 'Milky Way' galaxy, north of 'Naga-vithi' or the Road of the *Nagas* and south of the *Sapta-rishis* (Ursa Major). Contrasted by *Pitriyana Path*.

Devil (D'evil) : Same as: *Satan*.

Devis-Devatas देवी–देवता : The gods-goddesses of the Subtle region. They are an aspect of *Kaal-Niranjan*.

Dhaak ढाक : A tree (Butea Monosperma) that grows in the vicinity of a sandalwood tree, and thereby, takes on its fragrance.

Dharam Rai धर्म–राय : The Lord of Death. *Kaal-Niranjan* or *Kaal Purush*. The gross mind, created by the Supreme Lord to govern the *And* and *Pind* regions in accordance with the 'Law of Karma'. He did several long penances on one foot and earned a separate kingdom and a cache of souls from the Lord for himself, whom he now deludes in order to keep them in his captivity within the Cycle of '*Chaurasi*' by propagating various religions of his own, falsely claiming to be the Lord himself.

Dharma धर्म : The righteous mode of life. Justice, in accordance with the Law.

Dharma-Karma-s धर्म–कर्म : Outer rites and rituals, pilgrimages, fasts, charity etc.

Dharmatma धर्मात्मा : A dutiful or a high-souled person.

Dharma-Shastra-s धर्म–शास्त्र : The religious books of the Hindus.

Dhikr ذکر : Remembrance or repetition of names. (Sufism, Arabic). Same as: *Zikr* or *Simran*.

Dhun धुन or ***Dhuni*** धुनि : The Divine Sound or Melody. It is automatically awakened, when the stage of *Dhyan* matures.

Dhunatmak धुनात्मक or ***Dhvanyatmak*** ध्वन्यात्मक ***Naam*** नाम : Un-

utterable Name, Inexpressible Word. Melody-based Sound. *Naam* that is heard by the soul.

Dhunatmak Shabd धुनात्मक शब्द : Divine Melody. Sound that can be heard. Unspoken language.

Dhur Karma धुर–कर्म : Root, source or original karma.

Dhyan ध्यान : Contemplation on *Jyoti* or Light. Seeing within that leads to true knowledge. The second aspect of *Surat-Shabd yoga*. Also, contemplation done upon the Radiant Form of the Master.

Dhyan yoga ध्यान–योग : The practice of Contemplation.

Dimbhi Guru डिंभी गुरु : Pseudo-Master. Aan inefficient and inept master. A so-called master who is himself being robbed by the five dacoits or perversities. He is ignorant and does not recognise the spiritual path.

Disha Shool दिशा–शूल : Discerning journey prohibitions, i.e., whether or not a journey should be undertaken. (Astrology).

Divya Chakshu दिव्य–चक्षु : The Divine or the *Third Eye*.

Dozakh دوزخ : Hell. (Islam, Urdu).

Dua دعا : Prayer. (Urdu).

Duhagin दुहागिन : A discarded bride.

Durga Kawach दुर्गा कवच : Protective shield of the deity, *Durga*.

Duvidha दुविधा : Doubt, Duality.

Dwaita द्वैत : Duality. The sense of 'me' and 'you'. Absence of unity.

Dwaitavada द्वैतवाद : According to this doctrine of Duality, the categories of existence are three: *Chit* (concious), *Achit* (inert), and *Ishvara* (God). *Chit* and *Achit* are different from *Ishvara*, as they possess attributes (*Gunas*) and tendencies (*Swabhava*), which are different from those of *Ishvara*. *Ishvara* is independent and exists by Himself, while *Chit* and *Achit* have existence dependent upon Him. At the same time, *Chit* and *Achit* are not different from *Ishvara*, because they cannot exist independently of Him.

Dwapar yuga द्वापर–युग : The third Age of Copper or Bronze, said to last for 8,64,000 years.

'Dying-while-Living' : Meditation. A concept of mystic traditions of the east, which seems paradoxical, as one can be either alive or dead. It is only when one has learned to 'die daily', to withdraw all consciousness at will, to a particular centre between and behind the eyes, called the *Third Eye*, that death loses its sting. Meditation is a process of shifting one's attention from the Physical world to the higher realms of existence. It can be done by anyone, while he/she is fully alive. As one goes deeper through the process of meditation, he/she too can one day experience, without trauma, what millions of people have experienced through a *Near-Death Experience,* that there is a realm of light, beauty and joy beyond this world which will carry us on its current back to God. Meditation does not eliminate the problems of life, but one begins to look at them from a new angle of vision, a new perspective. It takes one above the sphere of the Physical world, so that he/she can enter regions of peace and bliss. One carries this inner ecstasy within him/her like medicine and can tap into it any time one wishes. The inner happiness cushions the pain and takes one's attention off one's suffering. By learning to meditate and experiencing the joy within, one has protection from the pains and sorrows of life. One realises that this world is but a passing show, and that there is more to life than this Physical world.

E

Ek Akshar एक–अक्षर : The Single Letter.

Ekankaar एकंकार : One, with the '1' digit. The One-manifest. The all-pervading *Sat Purush* or *Akaal Purush*, who is just one of His kind in the creation. He created all the innumerable universes by His Will, and is beyond the reach of Dissolution and Grand Dissolution. He can be realised through the grace of a Perfect Master (*Sant-Satguru*) by remaining in His company. He is different from *Onkar* ओकार of the Vedas, of whose kind numerous others exist as well.

Elemental Spirits : Semi-divine beings of nature, both divine and demonic: *Yaksha, Raksha, Bhuta, Preta, Pisacha, Gandhar-*

va, Charana, Siddha, Naga, Kimpurusha, Kinnara, Vidyadhara, Guhyaka, Yakshini, Dakini, Yogini, etc. In English: *Salamander, Sylph, Undine, Gnome, Goblin, Ghost, Devil, Satyr, Fiend, Imp, Gremlin, Leprechaun* etc.

F

Fana-fil-Allah فنا فی اللہ : The فنا فی اللہ merger of soul and Over-soul or Allah. The state of God-realisation. Same as: *Khuda-shanasi.* (Sufism).

Fana-fil-Sheikh فنا في لشيخ : The merger of the soul of the disciple (*Murid*) with the Master (*Murshid*). The state of self-knowledge. Same as: *Khud-shanasi.* (Sufism).

G

Gandh गंध or ***Ghrana*** घ्राण : Smell.

Ganesh गणेश : The Elephant-trunked Hindu deity. The very first deity beyond the Physical located at the base {4} petalled *chakra*s in the Astral, as also in the Physical in its reflex form.

Garuda गरुड़ : A divine eagle-like sun bird. The king of birds. It is an ever-watchful protector, with the power to swiftly go anywhere. *Suparna*-s headed by *Garuda* were formerly servants of the *Naga*s. With the help of the Devas, Garuda succeeded in ending the slavery of his brothers and their tribe. And later, *Suparna*s became enemies of the *Naga*s. A '*Garutman*' in the Rigveda, is described as a celestial deva with wings. The double-headed time-travelling mythical *Garuda* called '*Gandaberunda*', representing the {2} petalled *Ajna chakra*, is said to be an enemy of the serpent at the {4} petalled root *Guda chakra*.

Gayatri Mantra गायत्री–मंत्र : A *Mantra* of the Vedas extolling the moon-sun deity, *Savituh* at the *Ashta-dal-chakra* in the Subtle.

Ghar-e-Hira غَار حِرَاء : The cave at Mecca, in which Prophet Muhammad meditated for several years. (Arabic).

Ghazal غزل : A form of amatory poem or ode, originating in Arabic poetry, its form is ancient, tracing its origins to 7th-cen-

tury Arabic poetry. There are two extended metaphors that run through it—the joys of drinking nectar and the agony of separation from the beloved. It may be understood as a poetic expression of both the pain of loss or separation, and the beauty of love in spite of that pain. It commonly consists of five to fifteen rhyming couplets, which are independent, but are linked – abstractly, in their theme; and more strictly in their poetic form. Its uniqueness arises from its rhyme and refrain rules. These songs feature exquisite poetry, and can certainly be taken at face value, and enjoyed at that level. (Arabic).

Ghor घोर : Severe.

Ghrana-bhakti घ्राण–भक्ति : Smell-devotion.

Grand Regions : See *Khand*s.

Griha गृह : House. The planetary House.

Grihasth गृहस्थ : The householder or the domestic.

Grihasth Ashram गृहस्थ आश्रम : The life of domesticity or of householder. The second in the Hindu system of *Ashrama*s or the four life stages.

Grihasth Dharma गृहस्थ धर्म : The duty of house-holder or of domesticity. It is considered pre-dominant amongst all *Dharma*s.

Guda chakra गुदा चक्र : Anal or excretory, base or root *chakra*, with a {4} petalled lotus in the Physical body.

Guna-s गुण : Qualities, Attributes or Properties. The three qualities are: *Sattva*: the quality of balance, harmony, goodness, purity, universalism, holism, construction, creativity, positivity, peacefulness and virtue. *Rajas*: the quality of passion, activity, neither good nor bad and sometimes either, self-centredness, egoism, individualization, drivenness, movement and dynamism. *Tamas*: the quality of imbalance, disorder, chaos, anxiety, impurity, destruction, delusion, negativity, dullness or inactivity, apathy, inertia or lethargy, violence, viciousness and ignorance. All of these are present in everyone and everything; only their proportion varies. Their interplay defines the character of someone or something in nature. When any of the *Guna*s is out of balance in a being or object, a pattern of evolution starts, affecting not only itself, but its

environment as well.

Guna Grahakta गुण–ग्राहकता : Imbibing of virtues.

Gupti Bani गुप्ती बानी : The Hidden Melody.

Gurbani गुरबानी or *Guru-Bani* गुरु–बानी : The Word of the Master. *Bani*, which manifests as Heavenly Music within. Also refers to the text of the verses of 'Adi Granth'.

Gurdwara : The Sikh temple. The *Tenth Door*, where the *Guru* gives His *Darshan*, i.e., the *Third* or *Single Eye*.

Guru गुरु : The Spiritual Master. The Fountainhead of the Knowledge of God. He is the Regent or the Viceroy of the Supreme Lord. The word '*Guru*' has its roots in the Sanskrit *gri* (to invoke, or to praise), and may have a connection to the word *gur*, meaning 'to raise, lift up, or to make an effort'. As per Advayataraka Upanishad, Verse 16, '*Guru*' is '*Gu+ru* गु+रु'; '*Gu* गु' meaning darkness or ignorance and '*ru* रु' meaning 'light that dispels it' or 'to push away'. i.e., the One, who can bestow Light amidst darkness; One, without whom, there is utter darkness of ignorance. Also, from the root 'Gri गृ', one who can make us 'utter a sound' i.e., hear the Divine Music. Thus, *Guru* is One, who opens our Inner Eye and Ear, and thereby enables us to soar beyond the Physical region on the wings of inner Light and Sound. The *Guru*s are classified as: 1. *Param Sant*s – those who have reached the highest region of *Anaami* in the creation. 2. *Sant*s – those whose reach is upto *Sat Lok*. 3. *Sadh*s or *Sadhu*s – those, who, have reached *Paar Brahm* and are *Trigunateet* or beyond the triple *Guna*s. 4. *Yogi*s of various classes – who yet remain within the bounds of *Brahmand*, i.e. the *Guna*s; in *Sant-Mat*, they are not considered masters, since they are themselves yet bound by karmas, and hence, cannot liberate others.

Guru-Avatars गुरु–अवतार : Perfect Masters. Incarnates of the *Akaal Purush*, ever present upon the earth to liberate *jiva*s. Also known as *Nitya Avatars*, who are ever-present upon earth.

Guru-bhakti गुरु–भक्ति : Devotion to the Master. It is the Path of surrender of the self or the Ego.

Guru chakra गुरु चक्र : It is located above the *Ajna chakra*, just

below false *Sahasrara* or '7th chakra' of the yogis. Here, the *Guru* or deity is often visualized above the crown, bestowing blessings below.

Gurudev गुरुदेव : The Radiant or the Inner Luminiscent-form of the *Guru* above the *Third Eye chakra*, with whom one can converse in any language. It appears when *Simran* matures fully into *Dhyan* or when the disciple departs from the earth in His august company.

Guru-Mantra गुरु–मंत्र : The initiatory teaching of the Masters. It comprises the five verbal Divine Names, charged with the *Satguru*'s attention-power, corresponding to the Names of the five Lords of the main stages, during the journey up to *Sat Lok*, given for purposes of *Simran* or constant remembrance for subduing the chatter of the mind, which constitutes the first stage of *Surat-Shabd yoga*. The Names also serve as passwords at the doors of the stations of the named five Lords.

Guru-Mat गुरु–मत or ***Gurumat*** : The Doctrine of the *Guru*. It connotes *Shabd*, the Divine Sound, *Anahad Dhun* अनहद धुन or Ceaseless Music within.

Gurumat Karma गुरु–मत कर्म : A disciple doing karma (activities of body and mind) after taking shelter or *Sharan* शरण of a Perfect Master, with love and faith and in accordance with His Commandments.

Gurumukh गुरुमुख : One whose 'face is turned towards the *Guru*.' A Mouthpiece of the Master. One who surrenders himself to the *Guru*. One who follows the *Guru*'s instructions. A true, beloved devotee of a Perfect Master. One who loves the *Guru* and accepts the Will of the Lord. A *Siddha* or the Perfect Being who realises the True Name, destroys his ego, and lives for truth and righteousness.

Guru-Naam गुरु–नाम, ***Gurumat-Naam*** गुरुमत–नाम, ***Gurumukh-Naam*** गुरुमुख–नाम or ***Guru–Shabd*** गुरु–शब्द : The hidden or *Dhunatmak Naam*, *Unstruck Melody* or *Unutterable Sound* that can be heard within the human-body temple. *Naam*, that can only be had from the Perfect Master.

Guru Parsadi गुरु–प्रसादि : The Master's Grace.

Guru-pashu गुरु–पशु : *Jiva*s or beings of the *Guru*.

Gyan or ***Jnana*** ज्ञान : Knowledge. The realisation of the basic fact that One imperishable Creative Power pervades all the perishable things of the world. This knowledge, which is *Shabd* or *Naam*, *Bani*, or the Word, connects the soul with the Ultimate Divine. When this knowledge is revealed in the heart, the benefits of all other kinds of knowledge, contemplation, meditation and austerities are also obtained simultaneously.

Gyanendriya-s ज्ञानेन्द्रिय : Sense-organs of knowledge-acquisition. These are five in number: 1. Touch, 2. Sight, 3. Smell, 4. Taste and 5. Hearing. See: *Indri*s.

Gyani ज्ञानी : The Erudite One. One who has received *Pratyaksh* प्रत्यक्ष or direct experiential spiritual knowledge; not one who merely possesses *Paroksh* परोक्ष or indirect knowledge, procured from books and other sources.

Gyan kand ज्ञान कांड : The Section of Knowledge.

Gyan marg ज्ञान–मार्ग : The Path of Knowledge.

Gyan yoga ज्ञान–योग : The *Yoga* of Knowledge concerned with powering *Vigyanamayi kosha* विज्ञानमयी कोष, the Knowledge sheath.

H

Hajj حَج : The annual Islamic pilgrimage to *Ka'aba* in Mecca in Saudi Arabia, considered to be the House of God. The devotees circumambulate the *Ka'aba* shrine in counter-clockwise direction, wearing white clothes; not unlike the Hindu '*Samudra Manthan*' allegory.

Hajji حاجی : One who is said to have performed *Hajj* at Mecca. (Islam).

Halwa हल्वा : Pudding.

Haqiqat حقیقت : State of Truth. Knowledge that comes from communion with God. Same as: *Sat*. One of the 'four stages' of Spirituality in Sufism. See: *Shari'at, Tariqat, Ma'rifat* & *Haqiqat*.

Haqq حقّ : Truth. The Ultimate Reality. Same as: *Sach Khand*. *Al-Haqq* or the Truth is one of the names of God in Quran.

(Arabic).

Hari हरि : The unmanifest, invisible and imperceptible Lord. The Supreme Lord, The Nameless Being.

Hari-Bhakti हरि–भक्ति : Devotion to the Lord.

Hari-Bhartaar हरि–भर्तार : The provider, husband-Lord.

Hari-Jan हरि–जन : People of the Lord. Lord's devotees.

Hari-Kirtan हरि–कीर्तन : Singing of hymns praising the Lord. Listening to the Lord's *Shabd* or Divine Melody within.

Hari-Mandir हरि–मंदिर : The Temple of God – the human body, built by the Lord's own hands, within which He Himself resides.

Hari-Moorti हरि–मूर्ति : The Idol of the Lord. The Radiant form of the *Gurudev* above the *Third Eye*.

Hari-Naam हरि–नाम : The Lord's Name.

Hari-Niranjan हरि–निरंजन : The Immaculate Lord.

Hari-Rai हरि–राय : Oversoul. The Lord of Lords. The Supreme Unmanifest and Nameless Lord, whose abode is the Pristine Home of the soul and the stage of God-realisation. One, in whom the soul merges ultimately; there being none left to describe the other. Described simply as '*Anurag Sagar*' – the Divine 'Ocean of Love' or as '*Ratna Sagar*' – the Divine 'Ocean of Gems'.

Hari-Ras हरि–रस : Divine Ambrosia. Same as: *Naam* or *Shabd*. It can only be obtained through the grace of the Lord.

Hath हठ : Stubbornness.

Hatha yoga हठ–योग : The *yoga* dealing with different postures for exercising the *Annamayi Kosha* अन्नमयी कोष, the gross Physical sheath (body). It is simply known today as the '*Yoga*'. *Hatha* here means 'force'.

Haumai हौंमै : Pride or Ego. (Punjabi).

Hauz-e-Qausar حوض کوثر : Pool of Divine Nectar. (Sufism). Same as: *Mansarovar*.

Havan हवन or ***Homa*** होम : The sacrificial-oblatory fire ritual performed on special occasions by a Hindu priest, usually for a homeowner. These days, however, the sacrifice is no longer

that of a living being, but is merely done symbolically.

Heaven **:** See: *Swarg*.

Hell **:** See: *Narak*.

Hiranya-garbha हिरण्यगर्भ : The five-faced *Brahma*, born of the Golden Embryo (*Shakti*). Also, the "primeval womb" as being set upon the navel of Vishvakarman or four-face *Brahma*, i.e., the Golden Embryo or Foetus – that, floating in a dark void, contracted and gave birth to the lower triple regions of *Suvah*, *Bhuvah* and *Bhu*, containing both male and female principles.

Holy Ghost or ***Holy Spirit*** : The creative third person in the Christian Trinity, located at the Astral *Mool Dwar*. *Word* or *Logos* of the Bible.

Holy Word *:* Same as: *Shabd* or *Naad*.

Hridya हृदय : The Heart.

Hridya chakra हृदय चक्र : The Heart *chakra*, with a {12} petalled lotus.

Hu ہو : The Lord of the third region of *Sunn* or Void. One, who wipes away all the karmic dirt covering the soul, by bathing it in *Mansarovar*. Same as: *Lahut* or *Rabb.* (Arabic).

Hukam हुक्म : The Divine Law. The Command or Will of the Lord. One, who fully understands it, becomes a 'Conscious co-worker in the Divine Plan'.

Huma هما : Phoenix. Same as: *Simurgh*. (Farsi).

Huzur حضور : Esquire. Holy presence. (Urdu).

I

Ida, ***Pingla & Sushumna*** इडा, पिंगला, सुषुम्णा : The three major inner *Nadi*s or subtle veins, concentrated upon by *yogi*s. They run from the base of the spine to the head, and beyond. *Ida* is to the left, *Sushumna* in the middle, and *Pingala* to the right.

Ilm-e-Batin علم باطن or ***Ilm-e-Sina*** علم سینه : Intrinsic, innate or experiential knowledge. Contrasted by: *Ilm-e-Zahiri.* (Urdu).

Ilm-e-Zahiri علم ظاہری or ***Ilm-e-Safina*** علم سفینه : Bookish knowledge. Exoteric knowledge. Knowledge of the outer world. (Sufism, Urdu).

Indra Lok इन्द्र लोक : The domain of Lord *Indra*, king of gods. Lord of Thunder and Lightning, the very source of energy of the Physical world. Same as: Zeus.

Indri-s इन्द्री or ***Indriya-s*** इन्द्रियाणि : Organs. These are ten in number, divided into two classes: I. Five *Gyanendriyas* ज्ञानेन्द्रिय or Senses of perception and their organs: These help in comprehending physical objects and gaining knowledge: (1) *Ghrana* घ्राण (nose), (2) *Rasa* रस (tongue), (3) *Chakshu* चक्षु (eye), (4) *Tvak* त्वक् (skin) & (5) *Shrotra* श्रोत्र (ear). II. Five *Karmendriyas* कर्मेन्द्रिय Senses of action or Motor organs: These help in executing actions : (1) *Vak* वाक् (speech) (2) *Pani* पणि (hands), (3) *Pada* पाद (legs), (4) *Payu* पायु (anus) and (5) *Upastha* उपस्थ (genitals).

Indri chakra इन्द्री चक्र : The urinary *chakra*, with a {6} petalled lotus. Also known as *Swadhishthana chakra*. [The reproductory *chakra* is {5} or {1000} petalled].

Inner Ear & Eye : The inner hearing and seeing apparatus at the *Third or Single Eye*.

Intaqal انتقال : Change. Generally, it refers to the death of a person. (Urdu).

Ishta-devata इष्ट–देवता : The cherished divinity or deity. This should be single, not multiple.

Ishwar ईश्वर : God. (Hinduism).

Ism-e-Azam اسم اعظم : Greatest Name. Same as: *Naam* or *Shabd*. (Sufism).

J

Jaati-Paati जाति–पांति : Castes-Creeds.

Jada जड़ : Inert. Entities such as rivers, mountains, minerals etc.

Jahannum جهنم : Hell. Same as: *Dozakh*. (Islam, Urdu).

Jannat جنت : Heaven. Same as: *Bahisht*. (Islam, Urdu).

Jap or ***Japa*** जप : The Repetition or Remembrance of Names.

Jeete-jee marna जीते–जी मरना : Dying-while-living.

Jehovah or ***Yahweh (YHWH)*** : The God of Jews and Christians.

Same as: the four-headed *Brahma-Prajapati* of the Hindus.

Jeraja जेरज : The womb-born species, such as humans, manes, angels etc. (*Nara*s), and animals or quadrupeds (*Pindaja*s), born from a foetus. See: *Chaurasi*.

Jiva जीव : The sentient living being. Soul, separated from the Oversoul, due to the coverings of mind, matter and illusion over it.

Jivan-mukta जीवन–मुक्त : One, who is emancipated or liberated-while-living.

Jivan-mritak जीवन–मृतक : One, who is dead-while-living, i.e., capable of rising above Physical bodily-consciousness, thereby going through the same process as while dying, even though living.

Jivatma (Jiva+Atma) जीवात्मा : The conscious spirit. The living being. One, possessing both the soul and the body.

Jiva-yoni जीव–योनि or ***Jiya-joon*** जिया–जून : Life-form, Species.

Jnana ज्ञान : Knowledge. Same as: *Gyan*.

Jyoti ज्योति : Light. Radiance experienced within, during meditation. The Effulgence of Lightning within. An aspect of *Naam*; the other aspect being: *Shruti* श्रुति.

Jyoti-Jyot samana ज्योति–ज्योत समाना : The soul's little light merging into the great Divine Light.

Jyoti-Niranjan ज्योति–निरंजन : The deity at *Sahasrara* in the Subtle region. Same as *Nirguna Shiva-Shakti*.

Jyotish Shastra ज्योतिष शास्त्र : An Astrological Treatise. One of the six *Vedanga*s (limbs of the Vedas).

K

Ka'aba كعبه : The Cube. A building at the centre of the Masjid al-Haram in Mecca, the holy shrine of the Muslims, considered the House of God. (Islam).

Kaal काल : The past, present and future Time. The Gross Mind. The Negative Power, that rules upon the *jiva*s, keeping them under the bondage of the Cycle of *Chaurasi*, in accordance with the just 'Law of Karma'.

Kaal-Mat काल–मत : The Doctrine of the Negative Power that

keeps the soul in bondage of *Chaurasi*. Most of the world follows this path, and hence, remains deprived of true liberation.

Kaal-Niranjan काल–निरंजन : The rebellious fourth son of *Sat Purush*. Gross Mind. The ruler of the Subtle region. The 'Just Lord of the Judgment'. He sends his *Avatar*s or incarnations upon the earth in every age, in order to keep the universe going through justice. Lord's rebellious fourth Son, who did penance on one foot three times for 70, 70 & 64 *Chaturyuga*s. In return, not only did he receive an independent kingdom of his own and its materials, but also a cache of *jiva*s or souls, whom he now keeps in his custody in the Cycle of *Chaurasi*, under the Law of Karma. He also received three boons from *Sat Purush*: 1. that upon their sojourn from earth, the souls will no longer merge back with the Lord. 2. that the souls will neither remember their previous lives, nor their true source (God). 3. If God wished to re-unite the prodigal souls with Himself, He could send His Son-*Avatar*s to bring them back, but they shall not resort to miracles, but would influence the souls only through *Satsang* and connect them back through the gift of *Naam* or Holy Word.

Kaal-Niranjan & Ashtangi-kanya काल–निरंजन व अष्टांगी कन्या: The rulers of Subtle & Physical regions. The human beings are modelled in their image. During *Kali yuga*, *Kaal-Niranjan* retreats to a secret *'Ashta-paalang dweep'* and does penance to atone for his rebellion. The three forms of his creation are: 1. *Ishwara* ईश्वर or *Avyakrit* अव्याकृत (Unmanifest) or *Brahman* endowed with the power of *Maya* to create. *Nirguna Shiva*, Subtle {16} petalled lotus. *Jiva* here is called *Praajna* प्राज्ञ. *Ashtangi* (*Shakti*) and their sons, the *Trideva*s: *Brahma*, *Vishnu* and *Shankar* (or *Mahadev*) are delegated by him to manage life below in the triple regions: *Bhu*, *Bhuvah* and *Suvah*. 2. *Hiranyagarbha* हिरण्यगर्भ : *Brahma* born from a the 'Golden Egg'. *Saguna Brahman* (five-faced *Brahma*), the reflection of Causal *Brahman* in the Subtle. *Mahat tattva* महत् तत्व or Great Mind, the first product of *Kaal-Maya (Jyoti)*. Subtle {10} petalled lotus. *Jiva* here is called *Taijasa* तैजस. 3. *Virat* विराट, *Viraj* विराज or *Vaishvanara* वैश्वानर: *Karya* or Operating *Brahman*. *Brahma* (four-faced *Brahma*), *Prajāpati*

प्रजापति. This creation is manifested externally through the gross body. Subtle {8} petalled lotus. *Jiva* here is called *Vishwa* विश्व.

Kaal Purush काल पुरुष : The Lord of Time or Death. Universal Mind or the Negative Power. The term refers to both *Brahm* and *Kaal-Niranjan* – the Lords of the Causal and Subtle regions, who are created by *Sat Purush*. Their task is to keep the *Jiva*s under captivity within the Cycle of *Chaurasi,* under the just 'Law of Karma'. They are both forbidden from the Court of the Lord at *Sat Lok*.

Kaam काम : Work, Deed, Desire, Lust.

Kaam Lok काम लोक : The lowest part of Subtle region, comprising the triple: *Swarg* (*Jannat* or *Bahisht*), *Narak* (*Jahannum* or *Dozakh*) and the middle *Pitri Lok* (*Al-A'raf*), for the soul to reap the fruit of good and bad karmas. The *jiva* has to give an account of the karmas to *Yama*, the Lord of death. If good karmas are more than bad ones, the *jiva* is sent to *Swarg* to reap its fruit for a duration. If bad karmas outweigh the good ones, *Narak* is the result. Thereafter, in accordance with one's karmic proclivities, the *jiva* is given rebirth in one out of the 8.4 million species of life. Same as: *Mrityu Lok, Suvah Lok* or The 'Valley of the Shadow of Death'.

Kaivalya कैवल्य : Solitude, Detachment. Liberation resulting from complete detachment of the *Purush* (the soul or spirit) from its entanglement in *Prakriti*, or material nature, which is the cause of ignorance and bondage. (Samkhya).

Kala कला : Ability. Number of petals in the various *chakra*s, with a maximum of {16}.

Kalaam كلام : Expression, Speech, Word, Writing, Utterance. (Urdu). Same as: *Kalma*.

Kalaam-e-Ilahi كلام الهي : Divine Sound or the Word or Voice of God. (Sufism, Urdu).

Kalal : The maker and dispenser of the intoxicating True Wine or Nectar. Same as: *Saqi*. (Urdu).

Kali Kawach काली कवच : *Kali*'s Protective Shield.

Kali yuga कलि–युग : The fourth or the Iron Age, said to last for

4,32,000 years. The present such age is said to have begun in 3,102 BCE at the culmination of the Mahabharata war.

Kalma or ***Kalima*** كلمه : The Word. (Sufism). Creator of the fourteen regions (Qur'an). The Verbal oath of allegiance. (Islam).

Kalma-e-Haq كلمۂ حق : Voice of Truth. (Sufism, Urdu).

Kalma Majid كلمۂ ماجد : The Holy Word. (Sufism, Urdu).

Kamana कामना : Desire.

Kanj–kamal कंज–कँवल : The lotus behind the eyes. The *Third Eye*.

Kanth chakra कंठ चक्र : Throat *chakra*, with a {16} petalled lotus.

Karma-s कर्म : Deeds, Actions. Activities or dynamics of the body-mind complex. Entities of the Cause and Effect: 'As ye sow, so shall ye reap'. Good karmas are like 'bonds of gold' and and bad karmas 'bonds of iron' that lead to future rebirth in order to receive the fruit thereof. Actions devoid of doership result in '*Nih-karma*' or nil karma. These are of three types: 1. *Sanchit* संचित (Storehousekarmas), 2. *Prarabdh* प्रारब्ध (Fate karmas) and 3. *Kriyaman* क्रियमान (Ongoing or the fruit karmas. Fresh karmas resulting from actions performed in this life), which are stored in triple separate categories of: 1. *Manasa* मनसा - mentally incurred, 2. *Vacha* वाचा - verbally incurred and 3. *Karmana* कर्मणा - physically incurred. See: *Nih-karma*.

Karma-s-Akarma-s कर्म–अकर्म : Good and bad deeds.

Karma-Dharma कर्म–धर्म : Pilgrimages, penances, good deeds, charity, worship, recitation etc.

Karma-kand कर्मकांड : Exoteric rites and rituals, as per scriptures.

Karma yoga कर्म–योग : The *yoga* of Devotion, through action-without desire.

Karmendriyas कर्मेन्द्रिय : Sense-organs of Action. These are five in number: 1. Mouth, 2. Hands, 3. Feet, 4. Genitalia, and 5. Anus. See: *Indri*s.

Karta Purush कर्ता पुरुष : The Creator-Lord of the universe.

Katha कथा : Story.

Kathni-Badni कथनी–बदनी : Recitation. That which is spoken, related or sung, without inner experience or control of the mind.

Kaya काया : The body, made up of the five *Tattwa*s or spiritual Elements.

Khalsa ख़ालसा : The Pure Being.

Khand-s ख़ंड : Grand Regions. The creation comprises the triple Grand Regions: *Sach Khand* (+ve region), *Paar Brahm* (Neutral region) & *Brahmand* (-ve region).

Khani-s ख़ानी : Four-fold classifications of 8.4 million types of Life-forms within the species. See: *Chaurasi*.

Khasam ख़सम : The Husband-Lord.

Khuda خدا : Name of God. 'One who comes by himself'. or 'ख़ुद + आ'. (Urdu).

Khudi خودی : The Self. Ego, 'I'-ness or 'Mine'-ness.

Khud-Shanasi خود شانسی : Self-realisation. (Urdu).

Khuda-Shanasi خدا شانسی : God-realisation. (Urdu).

Kirtan कीर्तन : Singing the hymns in praise of God, or playing devotional music. Esoterically, listening to the true *Kirtan*, being played within the human body-temple with the Divine hands. Same as: *Bhajan*.

Koorm कूर्म : The terrestrial tortoise. Name of the eldest of the sixteen *Sut*s or Sons of *Sat Purush*. Same as: *Onkar*.

Kosha-s कोष : Coverings upon the soul, or bodies. Each *kosha* corresponds to a respective spiritual region. Within *Brahmand*, the *Panch-kosha*s are five in number: Physical: 1. *Annamayi* अन्नमयी 2. Supra-Physical: *Pranamayi* प्राणमयी. Subtle: 3. *Manomayi* मनोमयी. Supra-Subtle: 4. *Vigyanamayi* विज्ञानमयी and Causal: 5. *Anandamayi* आनन्दमयी. These respectively correspond to *Hatha*, *Prana*, *Raja*, *Gyana* & *Bhakti yoga*s. There is also the Supra-Causal: 6. *Paar Brahm kosha* पार–ब्रह्म कोष. Beyond these is *Sach Khand* सच–खंड, where the soul retrieves its individual pristine effulgence of sixteen suns and achieves self-knowledge. These two regions are accessible only by means of *Surat-Shabd yoga*, *Vishishta Bhakti yoga*, a special or distinguised yoga of Devotion.

Kriya Shakti क्रिया–शक्ति : The power to act. The *shakti* or power of creativity and inspiration.

Krodh क्रोध : Anger.

Kshama क्षमा : Forgiveness.

Kshar क्षर : The perishable, gross material world.

Kshar-Akshar-Nih Akshar-para क्षर–अक्षर–निःअक्षर–परा : *Sat Lok*, the True Region.

Kshetra क्षेत्र : The field. The body, which is a field of karma. (Bhagavad Gita).

Kshetrajna क्षेत्रज्ञ : The tiller of the field. The body-owner residing within the body, i.e., the soul.

Kshotriya क्षोत्रिय : One, who listens to the inner Sound.

Kumbhi Narak कुंभी नर्क : A most dreadful hell, full of filth.

Kun كن : The *Word* that brought the world into being by the Will of the Lord. (Islam).

Kundalini कुण्डलिनी : The static-form Pranic energy in the form of the Serpent Power, lying dormant in three-and-a-half coils, within the '*kunda*', the triangular sacrum bone, at the reproductory *chakra,* at the base of the spine.

Kundalini yoga कुण्डलिनी योग : By successfully practicing this *yoga*, one is said to be able to awaken *Kundalini* and channel it through the various *chakra*s of the body, to the higher '*kunda*' or the so-called '7th *chakra*' of the *yogi*s of the Astral region, and thereby behold the Astral body. Same as: *Laya yoga*.

Kusangati कुसंगति : The evil company (of a degenerate, *Sakat* साकट or *Manmukh* person). It is the biggest cause of spiritual fall.

L

Laavan लावाँ : The rite of the four-fold perambulations during the Sikh wedding, known as *Anand Kaaraj*.

Lahut لاهوت : The second region above the Physical region of *Brahmand*. Same as: *Hu.* (Sufism).

Laya लय : Dissolution of the self and merger in the Supreme Consciousness.

Laya yoga लय योग : *Yoga* involving the arousal of the *Kundalini* through concentration and breathing exercises, and the move-

ment of this energy through the *chakra*s. Same as: *Kundalini yoga*.

Lobh लोभ : Greed.

Logos : The Celestial Sound. The uttered *Word*. (Bible).

M

Maha Dayal महा–दयाल : The Most Merciful (Lord).

Mahadeva-s महादेव : The greater gods, *Brahma*, *Vishnu* & *Shankar*, located above *Ashta-dal-chakra* in the Subtle region. In normal parlance, the term specifically refers to *Shankar* alone. Contrasted by the lesser *Deva*s or gods of the inert below this *chakra*, such as *Indra*, *Varuna*, *Vayu* etc.

Maha Kaal महा–काल : The Great *Kaal* or the Neutral Power. The Power of *Paar Brahm*.

Maha Pralaya महा–प्रलय : Grand Dissolution upto *Paar Brahm*.

Maha Ras महा रस : Divine Ambrosia.

Maha Sunn महा–सुन्न : The deep, dark Great Void or Chasm between the third and fourth regions. The original *Bhavsagar* or the Sea of Life.

Mahatma-s महात्मा : Great Souls.

Maha yuga महायुग : Same as: *Chaturyuga*.

Mahout महावत : The elephant driver.

Maikhana میخانہ : Place where *Mai*, i.e., *Sharaab* or Nectar can be imbibed. It refers to the *Satsang* or Congregation of the Perfect Master, who is the *Saqi* or Cupbearer of the true wine. (Sufism).

Makkah مکّہ or ***Mecca*** **:** The birthplace of Prophet Mohammad.

Manas मनस् : Faculty of Cognition. Mind, which goes on desiring. An aspect of the *Antahkaran*.

Mandal मंडल : A region or plane or floor of Creation. *Mandal*s within the *Khand*s are numbered as:

I. <u>*Brahmand*</u> ब्रह्मांड : 0. Physical or Gross स्थूल or *Pind* पिंड, 1. Subtle सूक्ष्म or *And* अंड, 2. Causal or *Brahmand* ब्रह्मांड. II. <u>*Paar Brahm*</u> पार ब्रह्म : 3. Lower Supra-Causal or *Sunn* सुन्न, 4. Upper Supra-Causal or *Bhanwar Gupha* भँवरगुफा.

III. *Sach Khand* सच खंड or Spiritual : 5. True region or *Sat Lok* सतलोक, 6. Ineffable region or *Alakh* अलख, 7. Inaccessible region or *Agam Lok* अगम, 8. Nameless or *Anaami* अनामी. See: Regions.

Mandir मंदिर : The Temple. A place of worship. Architecturally, it represents the human body. Its Dome represents the human head; the Arch, the human forehead; the Minarets, the four human limbs; the *Shikhara* or *Vimana*, the pyramid-shaped Brain or the entire Body supported by the spine; the Steeple and the Cross, the human nose, with cross-shaped *chakra*s atop the nose, leading from the *Ajna chakra* to the Christ-plane or *Ashta-dal-chakra*. There is the *Garbha-griha* or sanctum sanctorum of the *Ajna chakra*, where the symbols of Light, such as wicker lamp, candle or flame are lit, and symbols of Sound, such as bell, conch or drum begin to be played, i.e., where *Naam* or *Word* is obtained in the form of Light and Sound at the *Third Eye*.

Manmat-Karma मनमत कर्म : The mind-oriented karmas. Exoteric or worldly deeds, which result in one becoming trapped in the web of ignorance.

Manmukh मनमुख : The 'mouthpiece of mind'. One, who is attached to the world through the doors of the senses and enjoys its essence.

Mansarovar मानसरोवर : The Lake or Pool of Nectar in *Paar Brahm*, by bathing in which, the soul discards the karmic dross of the lower worlds and becomes *Trigunateet* i.e., a state beyond the triple *Guna*s or a *Hansa* हंस or Swan, which feeds only on pearls and can separate milk from water, i.e., possesses the Power of Discrimination i.e., from a *Kaag* काग or crow, which feeds on filth. Same as: *Amritsar*, *Hauz-e-Kausar*.

Mantra मन्त्र : Set forms of sacred sound vibrations, composed of syllables in Sanskrit or other esoteric languages, used for mental or verbal repetition, believed by its practitioners to have religious, magical or spiritual powers and merit. *Mantra*s have six aspects: a seer or rishi, a raga, a presiding deity (*devata*), a seed sound or source of potency (*bija*), power held within it (*shakti*) and pillar or will power of the aspirant (*kilaka*).

Mantra-Siddhi मन्त्र–सिद्धि : The mastery of *Mantra*s, as well as the method of succeeding in its practice.

Maqamat مقامات : Regions or planes as per Kamil or Perfect Sufis are: 0. *Nasoot*: Physical region; 1. *Malkoot*: Subtle region; 2. *Jabroot*: Causal region; Supra-Causal region: 3. *Lahoot*: *Sunn*, X. *Hahoot*: *Mahasunn*, 4. *Bahoot* (*Hootal-Hoot*): *Bhanwargupha*; and 5. *Jahoot* (*Hoot*): Spiritual region: *Sat Lok*.

Ma'rifat معرفت : Gnosis, God-knowledge. One of the four stages of Spirituality in Sufism. See: *Shari'at, Tariqat, Ma'rifat & Haqiqat*.

Mashiyat-e-Aizdi مشيتِ ايزدي : God's Direction or Will. (Sufism, Urdu).

Masjid مسجد : The Islamic place of worship. Architecturally, it represents the human body.

Matsya मत्स्य : Fish. The first *Avatar* of *Kaal-Niranjan*.

Mauj मौज : The Will of the Lord. Same as: *Bhana*.

Maulana مولانا : 'Our Lord', 'Our Master'. A title used for a scholar of Farsi and Arabic. (Islam).

Maya माया : Matter. The creator of ignorance (*Avidya*). An illusion, in which, things appear to be present, but are not what they seem. She is known as *Pradhan* in the Causal, *Prakriti* in the Subtle and *Maya* in the Physical. She does not exist in *Sach Khand* सच–खंड. In *Sant-Mat*, *Maya* is a daughter of *Sat Purush*. She brings the *jiva*s from the fourth region of *Bhanwar Gupha* to the Subtle region within her being, and becomes the spouse of *Kaal-Niranjan*. She is therefore generally mistaken for being their mother.

Maya-Moh माया–मोह : Attachment to Illusion.

Meditation : Spiritual concentration. Focusing the attention-currents within at the still point between and behind the eyebrows, stilling body and mind, and experiencing God's Love through Light and Sound by withdrawing from the sensory experience of the outer world. See: *'Dying-while-Living'*.

Mehrab محراب : Arch. (Urdu). Altar, Sanctuary. Prayer leader's niche in a mosque. It represents the human forehead.

Meru-Sumeru-Kailash मेरु, सुमेरु, कैलाश : *Trikuti* or triple mountain peaks. In the Subtle, the deity at Meru is *Indra*, *Vishnu* at Sumeru and (*nirguna*) *Shiva* at Kailash.

Metempsychosis : The transmigration of the soul at death by incarnating into a new body of the same or a different species.

Moh मोह : Attachment.

Moksha मोक्ष : Salvation. It has five grades: 1. *Salokya* सालोक्य: living on the same *Lok* as the *Ishta* or cherished deity, 2. *Sarshti* सार्ष्टि : achieving opulence like that of the *Ishta.*, 3. *Samipya* सामीप्य : living in the proximity of the *Ishta.*, 4. *Sarupya* सारूप्य : taking on a form like that of the *Ishta*, & 5. *Sayujya* सायुज्य : merging one's existence with the *Ishta.* (Hinduism).

Momin مومن : Believer, Devout, Pious. A true Muslim. (Islam).

Mool Dwar मूल–द्वार : The creative lowermost door or *chakra.*

Mool Mantra मूल–मंत्र : The basic or root *Mantra* in the 'Adi Granth'.

Moorti Pooja मूर्ति–पूजा : Idol Worship.

Mriduta मृदुता : Sweetness.

Mridu Vyavahar मृदु व्यवहार : Sweet behaviour.

Mrityu मृत्यु : Death, the complete separation of the soul from the Physical body due to the snapping of the Silver and Golden Cords.

Mrityu Lok मृत्यु लोक : The domain of Death. See: *Kaam Lok*.

Mukti मुक्ति : Salvation. Same as *Moksha*.

Mulla **or** ***Mullah*** ملا : Muslim priest. (Islam).

Mun मन : The mind.

Mun-Hath मन–हठ : Obduracy of the mind. Mental stubbornness.

Muni मुनि : Ascetic or hermit.

Murda مردہ : A dead person. A cadaver. (Urdu).

Murid مُرید : A disciple. (Sufism).

Murshid مرشد : The Spiritual Master. (Sufism, Urdu). Same as: *Guru*.

Murshid-e-Kamil مرشدِ کامل : The Perfect Master. (Sufism, Urdu).

Musallah مسلح : The Prayer-mat of a Muslim. (Urdu).

Mushrik مُشرک : A polytheist. (Urdu).

Music of the Spheres, The : A concept that regards proportions in the movements of celestial bodies as a form of music. Esoterically, the same as: the Word or the *Logos*.

Muttaqi متقی : Pious. God-fearer. (Urdu).

Mysticism **:** Concerning with human soul or Truth. Experiencing the love of God. It is no more a mystery, as it is being revealed openly today. Same as: *Spirituality*.

N

Naad नाद : The Divine Melody.

Naad Brahm नाद ब्रह्म : Transcendental Sound or Sound Vibration. Same as: *Shabd Brahm*.

Naam नाम : Name, Holy Word. God-into-Expression Power. The Name, the very gift of Spiritual Life. The Power through which the Lord becomes 'many from One' and creates. The True Name that is invisible, imperceptible and infinite. The All-pervading Power, which governs and sustains all the universes and regions of creation. The Lord manifests Himself as 'Word-made-flesh' in the form of the Perfect Master. It is received from a Perfect Master as a gift. It comprises *Jyoti* ज्योति or Light and *Shruti* श्रुति or Sound, which can be experienced within the body-temple through *Surat-Shabd yoga* meditation, due to which the soul experiences ascent into the inner spiritual regions and is eventually returned to its Pristine Home, *Sach Khand*. It is the fountain-head of all knowledge. It is the solerRemedy to all ailments. Same as: *Shabd* or *Word*.

Naam-bhakti नाम–भक्ति : Devotion to *Naam* or *Shabd*. The practice of *Shabd*, the Sound Current or *Word*. It is the true worship leading to true Salvation. By means of this, the soul rises above the physical and mental regions and soars into the higher spiritual regions.

Naam-dan नाम–दान : Spiritual Initiation. The Gift of *Naam* by the Perfect Master to a seeker-after-Truth. The greatest gift in the entire Cosmos, by which, the *Sant-Satguru* gifts a speck

of his own spiritual earnings free of cost, and opens the *Third Eye* of the initiate, who can now rise above body-consciousness and eventually achieve the true purpose of the human life: self-knowledge & God-realization, through regular *Surat-Shabd yoga* meditation upon the inner *Jyoti* or Light and *Shruti* or Sound. This is made possible by the *Satguru* by His taking up the *Sanchit* or storehouse karmas of the initiate upon Himself, thereby paving the way for his liberation from the web of mind, matter and illusion and the Cycle of *Chaurasi* & the pernicious Law of Karma. Same as: *Deeksha*.

Naam-Ras नाम–रस : The Extract or the Essence of *Naam*.

Nabhi chakra नाभि चक्र : Navel *chakra*, with a {10} petalled lotus.

Nabi نَبِی : The chosen Prophet. (Islam).

Nadi नाड़ी : Vein. In *yoga*, these are subtle channels through which, in traditional Indian medicine and spiritual knowledge, the energies such as *Prana* are said to flow. These are said to connect at special points of intensity, the *chakra*s. All of them are said to originate from one of two centres: the *hridaya* or heart and the *kanda*, the egg-shaped bulb in the pelvic area. Out of some 3,50,000 *nadi*s, 14 are particularly important, and among them, three are the three most vital. These three run from the base of the spine to the head, and are the *Ida* on the left, the *Sushumna* in the middle, and the *Pingala* on the right.

Nafs نفس : Self, Psyche, Ego. The Vital principle. One's innate personality. Same as: Biblical *Nephesh.* (Sufism).

Naga or ***Naag*** नाग : A deity or class of entity or being, taking the form of a very great snake – specifically the King Cobra, *Naga-raj*. They are said to be the victims of predation by the eagle king Garuda. Also, one of the human tribes.

Nagma-e-Yazdani نغمۂ یزدانی **:** The Song of *Allah* or God. (Sufism).

Namaz نماز : To pray. The prescribed form of Muslim prayers. The five-time daily prayer of the Muslims in accordance with *Shari'at*. The True inner *Namaz*es are: 1. *Haqiqat* حقیقت (Truth) 2. *Halal* حلال (legitimacy), 3. *Khair-Khudaai* خیر خدای (virtuous deity), 4. *Neeyat-Raas* نِیَّت راس (agreement of intention) and

5. *Sifat-us-Salat* صفة صلاة (proper praise).

Namrata नम्रता : Humility, an ornament of great personalities.

Naoli Karma नौलि–कर्म : Cleansing of intestines. One of the six *Kriya*s in *yoga*.

Narak नरक or ***Narka*** नर्क : Hell. In the Subtle region, there are many such transitory regions, in which *jiva*s incur immense sorrow and pain, as a result of their negative karmas during their life as human beings in different *Guna*s or modes of existence, like virtue, passion or ignorance. The punishments allotted are executed in the Hells. These are stated to be located 'in the South', where *Yama* presides, along with his assistants.

Nara-s नर : The five-elemented womb-born beings including *Naras* or human beings, higher deities such as manes, rishi-munis, demigods, goblins, ghosts and other higher beings upto *Indra*, as well as *Nara-Pindaja*s or chimps, monkeys, gorillas etc.

Nara-Narayani Deh नर–नारायणी देह : The composite human life-form. *Nara* refers to the Physical body of the six *chakra*s, and *Narayani* to the *chakra*s above it upto *Ashta-dal-kanwal* atop the Crown of the head. There are several minor *chakra*s in the human head above *Ajna chakra*. The *chakra*s at the top of the head, rising from *Ajna*, are: the *Manas chakra* is on the forehead, which is closely associated with *Ajna*. Above it, there is *Bindu Visarga* (also known as the *Indu*, *Chandra*, or *Soma chakra*) symbolized by a crescent moon on a moonlit night, with a point or *bindu* above it, at the back of the head, at the point where many Brahmins keep a tuft of hair; *Mahanada*, in the shape of a plough, represents the primal sound from which emanates all of creation; *Nirvana*, located on the crown of the head, marks the end of the *Sushumna* central channel. It is responsible for *Savikalpa Samadhi*; then *Guru chakra*, located above the head, just below *Sahasrara* proper. It contains a circular moon region, within which is a downward pointing triangle containing a jewelled altar, with the crescent moon below and circular *bindu* above. Inside the *bindu* is the seat, near which are the *Guru*'s footstools, upon which are the *Guru*'s feet; and then *Sahasrara* proper, located above the crown. Also see: *Sahasrara chakra.*

Nara-Pashu नर–पशु : An animal-like human being, who is narrow-minded and dogmatic in his views and beliefs.

Nara-Simha नरसिंह : Man-Lion. An *Avatar* of *Kaal-Niranjan*.

Narayan नारायण : Same as *Kaal-Niranjan*. The *Nara*s are a reflection of *Narayan*. The title is falsely attributed to *Vishnu*.

Naths नाथ : A confederation of devotees, which considers Lord *Shankar*, as their first *guru*. *Nath Sampradaya* or the *Goraknathi*s or the *Kanphata Yogi*s, is an order of religious ascetics who stress the practice of *Hatha yoga*. *Kanphata* – refers to the fact that during their initiation ceremony, the ears are split in order to insert enormous earrings. This custom is believed to affect an important vein (*nadi*) carrying the current of life at the ear, that facilitates the acquisition of certain magical powers. Of these, *Nav-nath*s or the nine naths, allegorizing the nine outer doors of the human body, are predominant: Matsyendranath, Gorakshnath, Jalandharnath, Kanifnath, Charpatinath, Nageshnath, Bhartarinath, Revannath, Gahininath (the lists vary).

Navadha Bhakti नवधा भक्ति : The devotion of nine different kinds: 1. Hearing about God (*Shravana* श्रवण), 2. Chanting His Name and Glory (*Kirtana* कीर्तन), 3. Remembering Him (*Smarana* स्मरण), 4. Serving His Lotus Feet (*Pada Sevana* पाद–सेवन), 5. Worshipping Him as per the Scriptures (*Archana* अर्चना), 6. Prostrating before Him (*Vandana* वंदना), 7. Being His Servant (*Dasya* दास्य), 8. Befriending Him (*Sakhya* साख्य), and 9. Offering Oneself to Him (*Atma-Nivedana* आत्म–निवेदन).

Nav-Nidhi नव–निधि : The worldly nine treasures are: 1. *Padma* पद्म (Lotus flower): Attainment of children, grand-children, precious metals, gold, silver, and the like, 2. *Maha Padma* महापद्म (Great Lotus flower): Diamond, rubies and other precious stones. gems, jewels etc., 3. *Shankh* शंख (Conch): Delicious things to eat, 4. *Makar* मकर (Crocodile): Training in the use of arms and rule over others, 5. *Kachhap* कच्छप (Tortoise): Clothes, food grains, corn and the like in abundance, 6. *Kund* कुंद (Jasmine): Dealings in gold, 7. *Neel* नील (Sapphire): Trading in precious stones, gems and jewels, 8. *Mukund* मुंकुंद (A precious gem): Mastery of the fine

arts, music and poetry, 9. *Kharva* खर्व (Dwarf): Riches of all kinds. The spiritual nine treasures, by some, are said to be: 1. *Vishwas* विश्वास : A deep faith in God and dependence of God. 2. *Talleenta* तल्लीनता: An absolute attachment (absorption) to God. 3. *Santosh* संतोष : Contentment. 4. *Anasakti* अनासक्ति : Detachment from family, friends and worldly possessions. 5. *Hukam* हुक्म : Acceptance of and total surrender to the Will of the Lord. 6. *Sahaj* सहज : Equilibrium and equipoise of the mind. 7. *Paramanand* परमानन्द: Perpetual delight and permanent joy. 8. *Vismaad* विस्माद : Ecstasy. Joy with wonderment. Forgetfulness of the self. 9. *Shreya* श्रेय: Considering the Lord as the prime reason of one's attainments and refuting one's own efforts as their means.

Nazar-e-Karam نظر کرم : A glance of grace.

Nazri نظری or ***Basri*** بصری : The methods used to develop the seeing faculty of the soul among the Sufi Saints.

'Near-Death Experience': A profound personal experience associated with death, which researchers claim share similar characteristics. When positive, such experiences may encompass a variety of sensations including detachment from the body, feelings of levitation, total serenity, security, warmth, the experience of absolute dissolution, and the presence of a light-being. When negative, such experiences may include sensations of anguish and distress. It often leads to a change in lifestyle.

'Neti, Neti' नेति, नेति : The 'self' is that, which has been described thus: 'Not this, not this' 'न इति, न इति'. (Hinduism).

Netra-Kunetra नेत्र–कुनेत्र : The benign-malign eye.

Nida-e-Asmani ندائے آسمانی : Etherial Call, Celestial Sound. (Urdu, Sufism).

Nidra निद्रा : Sleep.

Nih-Akshar निःअक्षर : The higher Spiritual region of *Maha-Sunn*, which is also destroyed during Grand Dissolution.

Nih-karma निःकर्म : Karmaless or actionless. State of absolute nil good and bad karma, which does not return to rebirth (i.e., *Nirvana* or *Moksha*), can only be obtained with the grace of a

Perfect Master. See: *Karma*.

Nij Ghar निज घर : One's own true Home, *Sach Khand*. The Pristine Abode of the soul.

Nij Mun निज मन : The Individual Mind.

Nij Shabd निज शब्द : The Primeval Sound. Same as: *Aadi Shabd*.

Nikaah نکاح : Marriage, Nuptials. (Islam).

Ninda निन्दा : Slander, Calumny.

Nirakar निराकार : Formless.

Nirala निराला : The Wondrous, Detached or Unique Being. *Maha Dayal* महा–दयाल or the Most Merciful Being.

Niranjan निरंजन : The Immaculate One, described as being invisible, unfathomable, inaccessible and limitless. A being beyond the reach of Maya माया (Illusion). Same as: *Sat Purush* सत्पुरुष (True Being or Lord) and *Ekankaar* एकंकार.

Niranjan-Nirankar निरंजन–निरंकार : The Immaculate Absolute.

Nirankar निरंकार : Flawless One, The Untainted Lord. One, fully devoid of the contamination of *Maya*.

Nirasha निराशा : Disappointment.

Nirat निरत : The contemplative faculty of the soul. The soul's faculty of seeing Light within and perceiving the *Guru*'s Radiant *Gurudev* form; the other faculty of the soul being *Surat*.

Nirbhay निर्भय : Fearless.

Nirdayata निर्दयता : Cruelty.

Nirguna निर्गुण : Beyond qualities. Devoid of the triple *Gunas*. Specifically, refers to *Paar Brahm*.

Nirmal Acharan निर्मल आचरण : Continence.

Nirvair निर्वैर : One without enmity.

Nirvana निर्वाण : Liberation beyond the reach of the triple *Gunas*, without possibility of return into the bondage of Cycle of *Chaurasi* under the 'Law of Karma'. The state of *Paar Brahm*.

Nirvikalpa Samadhi निर्विकल्प समाधि : Objectless or *Nirbeeja* (seedless, i.e., without *sanskaras*) *Samadhi* निर्बीज समाधि.

Nishchal Dham निश्चल धाम : The Immovable Abode. *Sach Khand*.

Nishkaam निष्काम : Selfless.

Nishkaam Karma निष्काम कर्म : Desireless action.

Nishkaamta निष्कामता : Desirelessness.

Nit-Nem नित–नेम or ***Nitya Niyam*** नित्य नियम : The daily rituals.

Nivrtti निवृत्ति : Renunciation. Not being attached to the fruits of one's actions. The opposite of *Pravrtti*.

Niyat Raas نِيَّت راس : Agreeable intention. (Urdu).

Noor نور : Light, Effulgence. (Urdu).

Nuqta-e-Siyah نقطه سیاه : The Dark Spot or Speck (Urdu). 'Black Hole'. Same as: *Til* or *Shiva-Netra*.

Nuqta-e-Safaida نقطه سفیده : The White Spot or Speck ('White Hole') or the *Third Eye*. The Eye Centre. The Seat of the Soul. The gateway to the higher regions beyond the Physical. (Sufism).

O

Om or ***A-U-M*** ॐ : A sacred creative sound or *Pranava*. A spiritual symbol, representing the Lord of the Triple Worlds at the Tenth Door atop *Brahmand*.

Omkar or ***Onkar*** ओंकार : The Lord of the Causal region, from whom the *Pranava* sound emanates, creating the Subtle and Physical regions. The original creator of the Vedas and of most religions of the world, in which he himself is falsely presented as being 'God'. There are multiple such creators in the Cosmos.

P

Paaras पारस : Touchstone, Philosopher's Stone, Elixir.

Paar Brahm पार–ब्रह्म : The second Grand Region. The Transcendental Lord. Power, that creates, sustains and destroys the triple worlds of *Brahmand*. The Neutral Power of *Maha Kaal* - the Great Time.

Paath पाठ : Recitation.

Paigambar پیغمبر : A holy man, who conveys God's message to human beings. (Islam).

Panch-Dosh पंच–दोष : The five perversions: *Kaam* काम (Lust), *Krodh* क्रोध (Anger), *Lobh* लोभ (Greed), *Moh* मोह (Attachment)

and *Ahankar* अहंकार (Ego).

Panch-Kosha-s पंच–कोष : See *Kosha*-s.

Panch-Shabd पंच–शब्द : The Five *Shabda*s or Celestial Sounds that resound in the five principal regions beyond the Physical and upto *Sat Lok*.

Panch Shabdi पंच–शब्दी : One, who possesses all the five Sounds.

Panch-Tap पंच–तप : The five fires in the practice of austerities.

Panch-Tattwas पंच–तत्व or ***Panch-Mahabhutas*** पंच–महाभूत : The five 'Spiritual' Elements comprising the universe. These are: *Akash* आकाश (Sky or Space), *Vayu* वायु (Air), *Agni* अग्नि (Fire), *Jal* जल (Water) and *Prithvi* पृथ्वी (Earth). (Sankhya).

Panda-s पंडा : The Hindu priests at the pilgrimage centres.

Pani पानी : Water. (Hindi).

Papiha पपीहा : The rain-bird, which is fond of rain drops.

Paramatma परमात्मा : The Supreme Lord, Oversoul, God.

Param-Hansa परम–हंस : 'The Mighty Swan'. A very high and pure soul. An enlightened spiritual teacher.

Param Pad परम पद : The Supreme Abode. The Highest Stage in Spirituality.

Param Purush परम पुरुष : The Supreme Being.

Param Sant परम–संत : A saint, who has reached the highest region of *Anaami* अनामी, atop *Sach Khand* and become the self-form of the Supreme Lord.

Param Sant-Guru परम संत–गुरु or ***Param Sant-Sat Guru*** परम संत–सत्गुरु : A *Guru*, who has reached the region of *Anaami* अनामी (Indescribable or Nameless) and is authorized to initiate. However, while in human form, being the *Avatar* of *Sat Purush*, He is referred to only as *Sant-Satguru*.

Parashu-Rama परशुराम : Rama of the Axe. An Avatar of *Kaal-Niranjan*.

Para-Vidya परा–विद्या or ***Paralok-Vidya*** परलोक–विद्या : Knowledge of the beyond. The inner Divine Science. Esoteric Knowledge, i.e., Spirituality. Knowledge of merging the soul in the Divine.

Parmarth परमार्थ : Supreme Wealth or Achievement. The Path of Spirituality.

Pashu-bhakti पशु–भक्ति : Devotion through the grosser animal senses.

Pataal-s पाताल : The Underworlds. See: *Sapta Pātāla***s** सप्त पाताल.

Patshah पातशाह : King or Emperor. (Punjabi). See: *Sacche Patshah*.

Pind पिंड : The Physical region.

Pindi mun पिंडी मन : Physical Mind. The mind of *Manmukh*s.

Pingala पिंगला : The subtle vein to the right side. See: *Ida, Pingla & Sushumna*.

Pir پیر : A spiritual guide. A *Guru.* (Sufism).

Pitri Lok पित्र–लोक : Purgatory. 'Garden of Eden', from where 'fall' and 'resurrection' of humans takes place. The 'Atlantis' of *Dwapar yuga*, 'lost' during *Kali yuga*. Astral *Kundalini*. The middle plane of the manes (the departed) headed by *Agnisvāttā*, located between heaven and hell. It is considered to be the capital of *Yama*, from where he delivers his justice. Same as: *Al-A'raf*.

Pitrayana Path पित्रयान पथ : The soul's lesser pathway after death. Path of the manes, below *Ashta-dal-chakra* in the Subtle region, meant for householder sages practicing sexual intercourse. It is located in the 'Milky Way' galaxy, north of Agastya and south of 'Aja-vithi' or the Road of the Goat. Contrasted by *Devayana Path*.

Pooja पूजा : Worship.

Poora Guru पूरा गुरु : The Perfect Master. An incarnation of the Supreme Lord. The Sun of Purity, Universal Wisdom, Truth and Spirituality, full of the Elixir of Life and Light.

Poori पूरी : Unleavened Indian flat cake.

Poorna Chetan Purush पूर्ण चेतन पुरुष : The Perfect Conscious Being.

Prabhu प्रभु : The Lord.

Pradhan प्रधान : *Maya* in the Causal region.

Prajapati प्रजापति : Lord of the creatures, said to rule over all that moves and stands, i.e., the living beings. At times, falsely referred to in Hinduism as *Paar Brahm*.

Prakriti प्रकृति : Nature. In her subtle aspect, she is pure energy (*Shakti*), and in her gross aspects she is matter. See: *Purush-Prakriti*.

Prakritis, 25 : *Prakriti* is active and unconscious. The triple *Gunas*: *Sattva* (lucidity), *Rajas* (activity) & *Tamas* (inertia) are its constituents. When their equilibrium is disturbed, the material world unfolds into manifestation. All of the *tattvas* from *Buddhi* on down unfold out of *Prakriti*, while *Purusha* remains completely separate and unchanging. These 25 are: 1. *Purusha* (mind), 2. *Prakriti* (matter), 3. *Buddhi* (intellect), 4. *Ahankar* (ego), 5. *Manas* (mind) 6. *Karmendriyas* (5 sense organs), 7. *Gyanendriyas* (5 organs of action), 8. *Tanmatras* (5 subtle elements), 9. *Tattwas* (5 gross elements). (Sankhya).

Pralaya प्रलय : Dissolution up to *Brahmand.*

Prana-s प्राण : Life or Vital energy. The Power created by the sound energy of *Pranava*. The functions these perform influence the functioning of the body at the physical, physiological, mental, intellectual and spiritual levels. These are ten-fold, in terms of their function: The five *Pranas*: *Prana* प्राण, *Apana* अपान, *Udana* उदान, *Vyana* व्यान and *Samana* समान. The five *Upa-Pranas*: *Naga* नाग, *Kurma* कूर्म, *Devadatta* देवदत्त, *Krikala* कृकल and *Dhananjaya* धनंजय.

Pranava प्रणव : That, which unites all the *Pranas*. The creative sound of *Brahmand, AUM*, which creates the Subtle and Physical regions.

Pranayama प्राणायाम : The practice of breath-control in *yoga*.

Prana yoga प्राण–योग : The *yoga* of breathing, concerned with energizing the Supra-Physical sheath (Etheric body) or *Pranamayi Kosha* प्राणमयी कोष.

Prarabdh Karma प्रारब्ध कर्म : Fate karma. That portion of the consequences of past actions, provided for the present life on earth, along with a specific quota of the number of breaths. These constitute 75% of the present life, the rest being free-will.

Prarthna प्रार्थना : Prayer. Same as: *Vinati*.

Prasad प्रसाद : Sacrament. Consecrated food offered by the *Guru*.

Pravrtti प्रवृत्ति : Doing Dharmic acts, with desires to get fruits through the karmas or actions. The opposite of *Nivrtti*.

Prayag प्रयाग : The confluence of the triple rivers: *Ganga, Yamuna* and *Saraswati* at Allahabad. Esoterically, the holy confluence of the triple subtle inner veins: *Pingla, Ida* & *Sushumna*. Same as: *Triveni Sangam,*

Prem प्रेम : Love. It is the merging of one's self into the object of love. A pure and delicate feeling or emotion. It is another name for God, for 'God is Love; our soul, being of the same essence as God, is also Love; and the Way back to god is also Love.' In Sufism, *Ishq-e-Haqīqi* (Persian: عشق حقیقی) literally means "real love" i.e., "love of God", while *Ishq-e Majāzi* (عشق مجازی) literally means "metaphorical love" and refers to worldly love – the love for God's creation, a person or country.

Prema-bhakti प्रेमा–भक्ति : Loving devotion.

Pul-Sirat پل صراط : The razor-sharp bridge, which every human must pass over on *Qayamat*, the "Day of Judgment" in order to enter Paradise. (Islam). Same as: *Pul Chinvat.* (Zoroastrianism) or *Brahma Nadi*. (Hinduism).

Pundit पंडित : The Hindu priest, usually, a *Brahmin* by caste.

Purana-s पुराण : Ancient historical texts of Hinduism and Jainism. Several of these are named after the deities such as *Vishnu, Shiva, Brahma* and *Shakti*. The *Mahāpurāna*s or the major *Purana*s are said to be eighteen in number. The Puranic literature includes diverse topics such as cosmogony, cosmology, genealogies of gods, goddesses, kings, heroes, sages and demigods, folk tales, pilgrimages, temples, medicine, astronomy, grammar, mineralogy, humour, love stories, as well as theology and philosophy.

Purush पुरुष : A conscious, sentient being. Cosmic Male (Mind), the spouse of *Prakriti* (Matter).

Purushartha-s पुरुषार्थ : The Four essential objects of pursuit in life: *Dharma* (righteousness, moral values), *Artha* (prosperity, economic values), *Kama* (pleasure, love, psychological values) and *Moksha* (liberation, spiritual values). (Hinduism).

Purush-Prakriti पुरुष–प्रकृति : Mind-matter. In *Sat Lok* or fifth region, the contaminant *Maya* does not exist. In the fourth region of *Bhanwar Gupha* in *Paar Brahm*, duality begins in the form of *Kaal* & *Adya*. In the third region of *Sunna* in *Paar Brah*m, they are called: *Purush & Prakriti*. In the second region of *Brahmand* (Causal), they are: *Brahm & Maya*. In the first region of *And* (Subtle): *Niranjan & Jyoti,* and in *Pind* (Physical region), *Mun & Iccha*, i.e., mind and desire.

Q

Qaaf قَافْ : Caucasus. The legendary mountain said to be the abode of fairies. A mountain imagined to surround the world and to bind the horizons from all sides. (Farsi).

Qawwali قوالی : A form of Sufi Islamic devotional singing, originally performed at Sufi shrines or dargahs, notably popular in the Indian sub-continent. Delhi's Sufi saint Amir Khusro of the Chishti order is credited with fusing the Persian, Arabic, Turkish, and Indian traditions in the late 13th century in India to create it, as we know it today. These songs of intoxication and yearning use secular metaphors to poignantly express the soul's longing for union with the Divine, and its joy in loving the Divine. In the songs of intoxication, 'wine' represents "knowledge of the Divine", the 'cup-bearer' (saaqi) is God or a spiritual guide, the 'tavern' is the metaphorical place where the soul may (or may not) be fortunate enough to attain spiritual enlightenment. The 'tavern' is taken to be the spiritual context within which the soul exists. Intoxication is attaining spiritual knowledge, or being filled with the joy of loving the Divine. In the songs of yearning, the soul, having been abandoned in this world by that cruel and cavalier lover, God, sings of the agony of separation, and the depth of its yearning for reunion. (Arabic).

Qayamat قیامت : The Day of the Judgement. God's final assessment of humanity. (Islam). In Hinduism, this follows death.

Qazi قازی : The Magistrate. (Islam).

R

Raag or ***Raga*** राग : Melodic mode in Indian music. Also, Divine Music, same as: *Katha* कथा, *Kirtan* कीर्तन, *Naad* नाद and *Dhun* धुन.

Rabb-ul-Aalameen رب العلمين : Lord of all Creation, and not *'Rabb-ul-Musalmeen'* – i.e., that of the Muslims alone. (Islam).

Rahman رحمان : The Merciful Being. (Urdu).

Rajasik राजसिक : That which predominates in *Rajo Guna* and produces restlessness and anger.

Raja yoga राज–योग : The 'Royal' or the 'best' of *yoga*s. A mental *yoga,* said to lead to *Kaivalya* or emancipation and bliss. It is essentially concerned with energizing the mental sheath, *Manomayi kosha* मनोमयी कोष. Several interpretations of it exist.

Rajo Guna रजोगुण : One of the triple *Guna*s or qualities. The quality of passion, activity, neither good nor bad, and sometimes, self-centredness, egoism, individualization, drivenness, movement, and dynamism. A mind with this *Guna* makes one restless and does not allow one to sit idle.

Rakshasas राक्षस : As race of mythological humanoid beings or unrighteous spirits. They are notorious for disturbing sacrifices, desecrating graves, harassing priests, possessing human beings, and so on. (Hinduism, Buddhism).

Ram or ***Rama*** राम : One, who pervades everything and is omnipresent. The *Avatar* or incarnation of *Kaal-Niranjan* in Hinduism. The 'fourth *Ram*' of Kabir is the same as: *Sat Purush* (True Being) or *Nirankar* (the Flawless). The first *Ram*, known as *Ram Chandra*, was the son of *King Dashrath*. The second *Ram* is the mind, which abides in every heart. The third *Ram* is *Kaal*, the Negative Power, who has created the triple worlds and the triple attributes. The fourth *Ram*, *Ram Rai* or King of all *Rama*s, is different from these, and is free from the triple *Guna*s.

Ram-Naam राम–नाम : The all-pervading Name.

Ram-Rai राम–राय : The King of all *Rama*s, the 'fourth *Ram*' of Kabir. *Sat Purush* (True God), *Ekankaar* (the Supreme Lord manifest), *Akaal Purush* (Timeless Lord).

Ras रस : Taste.

Ras-Kas रस–कस : Tastes-Flavours. Passion for the outer, ephemeral objects, including outer worship and recitations of scriptures.

Rasool رسول : Prophet with a revelation, message or Law from the Creator. (Urdu).

Raza رضا : The Will or the Law of the Lord, with which one should joyfully comply, without a murmur or complaint. (Sufism).

Riddhi-s ऋद्धि : Prosperity, Wealth. These Powers are generally said to be six in number.

Riddhi-Siddhi-s ऋद्धि–सिद्धि : *Riddhi*s (prosperity, wealth) and *Siddhi*s (Super-sensory Powers of perfection) are portrayed as the wives of *Ganesh*, the elephant-trunked god. Together, these constitute the allegorical fourteen *Ratna*s or gems procured during the *Samudra Manthan* – the Churning of the Ocean or the 'Milky Way' galaxy.

Rig or ***Rg Veda*** ऋग्वेद : A collection of Vedic Sanskrit hymns. The first of the four Vedas, said to be the oldest religious book. The hymns predominantly discuss cosmology and praise deities, and also deal with philosophical or speculative questions, virtues such as *Dāna* (charity) in society, questions about the origin of the universe and the nature of the divine, and other metaphysical issues. Some of its verses continue to be recited during Hindu rites of passage celebrations, such as weddings and prayers.

Rishi ऋषि : Sage, seer or wise man. Well-known are the *Sapta-rishi*s, the seven sages represented by the Great Bear constellation.

Riyazat ریاضت : Austerities, Self-discipline. (Urdu).

Rog रोग : Disease. In the eyes of the *Sant*s, the whole world is diseased, *Naam* being the ultimate cure for all ailments.

Roop-bhakti रूप–भक्ति : Form-devotion.

Roza روزہ : Fasting. (Islam, Urdu).

Rudra Lok रुद्र लोक or ***Rudra Puri*** रुद्र पुरी : The domain of *Rudra* or *Shankar*.

Ruh or ***Rooh*** روح : Immortal Spirit or Soul. Biblical *Ruach*. (Urdu).

Ruhaniyat رُوحانیت : Spirituality, Mysticism. Same as: *Adhyatma*.

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Saar Bachan सार–बचन : Literally meaning, 'Words of Truth,' It is a sacred text of *Sant-Mat* that contains a true record of the utterances of Soami Ji Maharaj Shiv Dayal Singh (1818-1887), affectionately known as 'Soami Ji'. In this treatise, the teachings of Soami Ji are provided in a clear, precise and lucid manner. The testimony of Sants to spiritual experiences in subtle transcendent planes is dependable, for they say what they see with their own inner eye. For their knowledge of their own soul, God, and all other subtle entities, they do not rely on books or transcendent vision; they behold Reality or God. The *Sant-Mat* teachings are expounded in the two volumes of *Saar Bachan* – one in prose and the other in poetry. They explain the transitory nature of the world and true means of attaining the salvation of the soul. They present the genesis and evolution of creation, details of the inner spiritual regions, the status and position of other religions vis-a-vis *Sant-Mat*, the scope and method of devotional practices as enjoined in *Sant-Mat* and their efficacy as compared with the yogic and other practices taught by other faiths, and the necessity for the advent of the Supreme Being as *Sant-Satguru* in this world for effecting the emancipation of the soul, and the need for opening up a royal road of *Surat-Shabd yoga* for taking the *jiva* to the Inaccessible Region, *Sach Khand*.

Saar Naam सार–नाम : The original *Naam* or the Name emanating from *Anaami* or *Anaam*, the Nameless.

Saar Shabd सार–शब्द : The pristine, original, creational *Shabd*, emanating from *Anaami*, the Nameless. The Essential Name that creates the highest Grand region, *Sach Khand.*

Saccha Musalman सच्चा मुसलमान : The true Muslim.

Saccha Satsang सच्चा सत्संग : The true Company of Truth.

Sacche Patshah सच्चे पातशाह : The true King/Emperor. One, who is righteous, One, who is Eternal. The King of Kings of the Universe. *Sat Purush* or *Sant-Satguru*. (Punjabi).

Sacchi Bani सच्ची बानी : The True Word.

Sach सच : The Truth.

Sach Khand सच–खंड : The True and Imperishable Region beyond all time, space and causation. The highest Grand region, beyond both *Paar Brahm* and *Brahmand*. The Pristine Home of the soul. Same as: *Haqq*.

Sadachar सदाचार : Ethical virtues. These form the essential 'Stepping-stone to Spirituality'.

Sadh साध or ***Sadhu*** साधु : A saint, who has risen beyond *Brahmand*, the region of the triple *Gunas*, i.e., to the stage of *Paar Brahm*. Often used loosely for any ochre-robed 'holy man'.

Sadh Gati साध–गति : The status of *Sadh*, which is in *Paar Brahm*, beyond the triple *Gunas*.

Sadhak साधक : The seeker. One, who has not yet risen above the six *chakras* of the Physical region, i.e., the *Annamayi* & *Pranamayi koshas*.

Sadh-Sangat साध–संगत : The company of the holy *Sadhu*.

Sadhu Samaj साधु समाज : The Society of Ascetics.

Saguna सगुण : With qualities. Specifically, refers to *Brahmand*.

Saguna-Nirguna para सगुण–निर्गुण परा : Beyond both, those with and without qualities. Specifically, refers to *Sach Khand*.

Sahaj सहज : Easy, Tranquil, Natural. Esoterically, it means the transition from the state of becoming into that of being one with the Supreme Lord; hence a state of Supreme Bliss.

Sahaj Avastha सहज अवस्था or *Sahaj Gati* सहज गति : The state of equipoise or tranquillity. The condition of equipoise, beyond the influence of *Maya*.

Sahaj Ghar सहज घर : The Tranquil Home of the soul.

Sahaj Katha सहज कथा : The Tranquil Story.

Sahaj Sukh सहज सुख : The Tranquil Bliss.

Sahaj yoga सहज–योग : The Path of the *yoga* of Ease. Properly, it refers to *Surat-Shabd yoga*.

Sahans-dal-kanwal सहँस–दल–कँवल : See: *Sahasrara*.

Sahasrara सहस्रार : A Thousand Lights or the {1000} or {14} petalled lotus in the Subtle region. The false *Sahasrara* of the *yogi*s contains the {1000} or {5} petalled lotus and is also known as the 'Midnight Sun'. Within the false *Sahans-dal-kanwal*, there are several levels of organization. Within its triangle begins a series of ever higher levels of consciousness: *Ama-Kala*, containing the first ring of *Visarga*; *Nirvana-Kala*, where *Kundalini* absorbs even the experience of *samadhi* through the power of supreme control (*Nirodhika*-Fire). Then *Nirvana Shakti*, which contains the second ring of *Visarg*a. From here, *Kundalini* becomes *Shankhini*, with 3-and-a-half coils. The first coil wraps around the *Supreme Bindu*, the second coil wraps around the *Supreme Nada*, the third coil wraps around *Shakti*, and the half coil enters into *Sakala Shiva*, beyond which is *Parama Shiva*, the final stage of *Nirvikalpa Samadhi*. Same as: *Sahans-dal-kanwal*.

Sahib-e-Haal صاحب حال : The true convivial person, who possesses spiritual experience or has mystic trances. (Urdu).

Sahib-e-Kamal صاحب کمال : A person of wonders. A *Kathni-Badni* person, who indulges in mere arguementativeness and debates. (Urdu).

Saibham सैभं, स्वयंभुव : Self-existent, not dependent on anyone.

Sajda سجده : Obeisance. (Urdu).

Sakat साकट, शाक्त : A vicious, degenerate or wicked person, one who is away from God and is coloured in the colours of the world, i.e., a *Manmukh*.

Sakhi साखी : A story, that has been witnessed first-hand.

Sama سَمَاع : Listening. A ceremony of *Zikr* or remembrance. *Qawwali*. (Sufism, Arabic).

Samadhi समाधि : A state of meditative consciousness. Meditative absorption or trance, attained by the practice of *Dhyāna*. It leads to the development of a luminous mind, which is equanimous and mindful. The state of spiritual ecstasy beyond the *Third Eye*, in which cognition of the Physical region is fully absent.

Sama Veda सामवेद : The third Veda of melodies and chants.

Samudra-Manthan समुद्र–मंथन : The Churning of the *Ksheer Sagar*, the Milky Ocean or the Milky Way galaxy, the Ocean of the Mind, the Astral womb of *Shakti*, for the creation of the Earth or the Physical region. Mt. *Meru* or *Mandarachal* is the churning rod or pillar. *Koorm* or tortoise is the pivot. Serpent *Vasuki* is the rope, churned by the *Deva*s and *Asuras* on either side. Besides the fourteen 'jewels' or *Riddhi-Siddhi*s, *Chaurasi* or 8.4 million life-forms and a host of gods-goddesses are also created.

Samput सम्पुट : Capsule.

Sanchit Karma संचित कर्म : The storehouse karma. The stored consequences of actions of the past lives. The Perfect Master graciously takes these karmas upon Himself ("carries the cross"), thereby removing the main karmic burden of the initiate, without which his/her liberation would be impossible.

Sannyasa संन्यास : Asceticism.

Sannyasa Ashram संन्यास–आश्रम : The life of renunciation. The fourth stage in the Hindu system of four life stages.

Sanskar संस्कार : Sacrament, Rite of passage. The impressions of karmas of previous births, on account of which, one's predominating nature becomes the self-form of the world itself.

Sant संत : A saint, who has reached or has come from *Sach Khand*. An Incarnation of *Sat Purush*. Often used loosely, for any 'holy man'.

Sant-Mat संत–मत : The Doctrine of the *Sant*s or Perfect Masters, the highest of seers and mystics, who are the self-forms of the Supreme Lord. Its *yoga* is known as '*Surat-Shabd yoga*'; its modern name being the 'Science of Spirituality'.

Santokhsar संतोखसर : Pool of Contentment. Same as: *Amritsar*.

Santosh संतोष : Being contented and satisfied with what one possesses.

Sant-Satguru संत–सत्गुरु : The Perfect Master. A *Sant*, who has received commission from, and has been authorized by *Sat-Purush* to provide spiritual initiation to *jiva*s, and return them to their Pristine Home, *Sach Khand*.

Sanyam संयम : Austerity, Moderation, Restraint, Control.

Sapta Lok सप्त लोक : The seven *Loka*s or worlds, the upper of the fourteen *Bhawan*s of material creation: 1. *Bhu Lok* भू–लोक : The gross Physical world or Earth. It corresponds to *Annamayi kosha*. 2. *Bhuvah Lok* भुवः–लोक : The Supra-Physical or 'Etheric world' above the Earth. Also known as *Antariksh* अंतरिक्ष. Abode of *Yaksha*s यक्ष, *Rakshasa*s राक्षस, *Bhoota*s भूत and other Etherial beings such as *Siddha*s सिद्ध, *Charana*s चारण and *Vidhyadhara*s विद्याधर. It contains the solar system and stars. It corresponds to: *Pranamayi kosha*. 3. *Suvah Lok* सुवः लोक : The lowest part of the Subtle region (lower *Manomayi kosha*), comprising the Trinity of *Swarg*, *Pitri Lok* (*Yama Lok*) & *Narak*. These, respectively, contain: {6} or *Shad-dal*, {5} or false {1000} *Sahasrara* & {4} *Chatur-dal* petalled *chakra*s. Respectively, these correspond to the Christian Trinity: Father, Son & Holy Spirit or Ghost. Within the brain, these correspond to: Pineal gland, Thalamus & Third Ventricle & Pituitary gland. 4. *Mahar Lok* महर् लोक : The middle of the 7 upper *Loka*s. Said to be the abode of the *Saptarishi*s and sages such as Bhrigu and Dhruva, the pole-star. Same as: *Ashta-dal-kanwal*. 5. *Janah Lok* जनः लोक : Abode of Sanatkumaras, the sons of *Brahma*, who were the first-created, but refuse to partake in the creational process, instead opting for devotion to the Lord. Said to be the world of visible galaxies. 6. *Tapah Lok* तपः लोक : The heaven of beings, mighty in *tapas* or austere devotion. 7. *Satyam Lok* सत्यम् लोक : The abode of *Brahma*, the creator of the lower worlds, born from the Cosmic Egg of *Shiva-Shakti* or from the lotus from the navel of *Vishnu*. Not to be confounded with *Sat Lok*. These seven ascend one above another, and stand opposed respectively to the lower seven underworlds or *Sapta Pātāla*s.

Sapta Pātālas सप्त पाताल : Also known as: *Bilwa Swarga* – the sub-terrainian heavens, the seven *Patala*s or underworlds, the lower of the fourteen *Bhawan*s of the material creation. These are, above to below: 1. *Atala* अतल 2. *Vitala* वितल, 3. *Sutala* सुतल, 4. *Talatala* तलातल, 5. *Mahatala* महातल, 6. *Rasatala* रसातल & 7. *Patala* पाताल. Its residents are *Daitya*s, *Danava*s and *Naga*s, all

of them highly fond of material enjoyments, excellent living conditions and luxurious palaces, gardens and such other comforts. Wine, women, food and various sensuous pleasures are common. There is no Sun, no concept of day and night, no light, nor time and such other set regulations pertaining to weeks, months, years, or seasons. There is lot of illumination from the precious gems carried on the hoods of the serpent residents. There are no physical ailments, as the usage of herbs and vegetable based medicines is plenty. There is no bad odour of the body or surroundings. Feelings of poverty, frustration, disease and envy are alien.

Atala is where a Demon, named *Bala* resides, who has perfected mystic powers and by simply yawning, created three kinds of enchantress women, viz. *Swairini*s, *Kamini*s and *Pumschali*s.

Vitala is ruled by the god *Hara-Bhava*, who dwells with attendant ganas, including ghosts and goblins, as the master of gold mines, along with his consort *Bhavani*. When fire – fanned by wind – drinks from river Hataki here, it spits the water out as a type of gold called Hataka. The residents of this realm are adorned with gold from this region.

Sutala is the place of residence of the pious Demon king *Bali*, constructed by *Vishwakarma*, universally acclaimed as the King of Charity (stated to be still alive). Out of an apprehension of Lord Indra and other demi-gods, Lord *Narayana* Himself had to take the Incarnation as '*Vamana*' and asked *Bali* for three steps of land as *Guru-Dakshina* (gift to the *Guru*) and in the bargain, occupied the entire Universe with His three steps of land, i.e., one foot on the Earth, another the Skies and Heavens, and the third on his head, which was pushed down by *Vamana*'s big toe by eighty thousand miles to *Sutala*. But when *Bali* surrendered to *Vishnu* and gave away all his belongings to him, *Vishnu*, in return made *Bali*, richer than *Indra*, the god-king of heaven. *Bali* still prays to *Vishnu* in this realm. Highly impressed by the devotion of *Bali*, *Vishnu* gave him a boon that He Himself would perpetually stand as the watchman to *Bali*'s palace.

Talatala is ruled by Demon-architect *Maya*, noted for his expertise in sorcery and black magic. But Lord *Shankar*, who is a Super Tantric Himself, destroyed the three cities of *Maya*, who not only surrendered to the Lord, but also pleased Him by his devotion subsequently, and gave him this realm and provided security of his kingdom.

Mahatala is inhabited by many-hooded snake-sons of *Rishi Kashyapa* and *Kadru*, i.e., *Kuhaka, Takshaka, Kaliya* and *Sushena.* They live here with their families in peace, but always face a big threat from *Garuda*, the carrier-bird of *Vishnu*.

Rasatala at the sole of the feet of the universe-form of *Vishnu*, is the home of the demons – *Danava*s and *Daitya*s, who are mighty, but heinous. They are the eternal foes of *Deva*s, the gods. They live hiding in holes as they were cursed by a messenger of Lord *Indra* not to be able to stay in open.

Finally, *Patala* or *Naga Lok* is the abode of very ferocious clans of snakes such as Śankha, Kulika, Mahāśańkha, Sveta, Dhanañjaya, Dhritarashtra, Śańkhacūda, Kambala, Aśvatara and Devadatta, headed by *Vasuki*. The inhabitants are multi-headed ones, carrying precious gems on their hoods, emanating radiance of extra-ordinary nature to such an extent that the gems of these '*Naga*s' light up the entire *Bilwa Swarga* or even beyond!

Nearly 240,000 miles under *Patala* is the Incarnation of *Vishnu*, the enormous *Adishesha* or *Ananta*, also known as *Shankarshana*, with countless hoods, bearing the fantastic weight of the entire Universe. The massive Universe is like a tiny mustard seed on just one of the thousands of hoods of *Ananta*, lying on the *Garbhodaka Ocean*, which lies beneath the 14 *Bhawan*s.

According to Sant Kabir, the Earth is supported by *Shesh-naag* शेष–नाग, the king serpent, below whom is *Varaha* वराह, the boar; then *Kacchap* कच्छप, the aquatic turtle; then *Maccha* मच्छ, the fish; then *Koorm* कूर्म or *Kacchua* कछुआ, the terrestrial tortoise; and finally, at the bottom, is *Jala-rangi* जल–रंगी, the 'Water-coloured One', one of the Lord *Sat Purush*'s sixteen sons.

Sapta-rishi-s सप्त–ऋषि : The *Manasputra*s मनस्पुत्र or the 'mind-

born' sons of *Brahma*. The asterism of the Big Dipper (part of the constellation of Ursa Major), with the seven stars represents the seven *Rishi*s: *Vashistha, Marichi, Pulastya, Pulaha, Atri, Angiras* and *Kratu*. They are said to be the seven types of energies, such as electricity, magnetism etc. At the end of every four ages, the Vedas disappear and the seven *Rishi*s too come down upon earth from the heaven to give them currency again.

Saqi ساقی : The maker and dispenser of the intoxicating True Wine or Nectar or *Naam*. The Cupbearer. (Sufism). Same as: *Sant-Satguru*.

Sarai सराय : Inn.

Sarovar सरोवर : A pool or lake.

Sarva-Vyapi सर्व–व्यापी : The Omnipresent One.

Sat सत् or ***Satya*** सत्य : Truth, Unchangeable, Permanence. Refers to the state of *Sach Khand*. *Jap Ji Sahib* of *Adi Granth* defines it as: "True in the Primal Beginning. True throughout the Ages. True here and now. O Nanak, forever and ever True."

Satan : The evil power that keeps the *jiva*s or beings in bondage by weaning them away from the Lord. Same as: *Devil*.

Satguru सत्गुरु : The True Master. An embodiment of the Supreme Lord, the Ocean of Truth and All-Wisdom. The third and final form of the *Guru* or Perfect Master at the stage of *Sat Lok* in *Sach Khand*, where He is eventually seen by the *Shishya* or disciple as being seated upon the Lord's throne, i.e., no different from *Sat Purush* Himself!

Sat Lok सत्लोक or ***Satya Lok*** सत्यलोक : The fifth region. Region of Truth, beyond time-space-causation, presided over by *Sat Purush*. Here, the initiate soul merges in the *Guru*, and having regained its pristine lustre of sixteen suns, acquires self-knowledge. Not to be confounded with *Satyam*, the abode of *Brahma* in Hinduism.

Sat Naam सत–नाम : The True Name. It is that Truth, which does not change or perish in the three periods of time (past, present and future). The true, Supreme Mother-Creatrix of the Cosmos and its beings, created by admixture of duality.

Sat Purush सत–पुरुष : The Divine Supreme Lord. The manifest,

imperishable and indestructible True Lord, under whose orders *Maha Kaal* महाकाल and *Kaal* काल function. He is the all-powerful *Karta Purush* or Creator-Lord. Also known as : *Akaal Purush, Ekankaar, Waheguru*.

Sato Guna सतोगुण : One of the triple *Guna*s or qualities. It is constituted of positive attributes, such as: the quality of balance, harmony, goodness, purity, universalism, holism, construction, creativity, positivity, peacefulness and virtue.

Satsang सत्संग : The Association of Truth. The Discourse of the Truth-manifest or the *Sant*s. Being in the presence of or in the company of the Perfect Master, the veritable fountain-head of Spirituality. A spiritual college, where one is taught the method of Devotion and Love for the Lord and all His creation. The Inner *Satsang* is performed by having *Darshan* of *Gurudev*, the Radiant form of the *Guru* within, by means of which, the soul unites with and merges into the Lord.

Sat Shabd सत–शब्द : The Audible Life-Stream, or the Sound Current, emanating from *Sat Lok-Sat Naam* that creates the regions of duality, i.e., *Paar-Brahm* and *Brahmand*.

Sattvik सात्त्विक : That which predominates in *Sato Guna*. That which is wholesome, which produces tranquillity and pure thoughts and develops tendencies that lead to spiritual awakening. A *Sattvik* mind is always steady and finds delight internally.

Satya सत्य : Truth, which is eternal, unchangeable and imperishable.

Satya Vachan सत्य वचन : Truthful words.

Sat yuga सत–युग, ***Satya yuga*** सत्य–युग or ***Krita yuga*** कृत–युग : The first or Golden Age, the best of Ages, said to last for 17,28,000 years.

Saut al-Nasr صوت النصر : The Sound of Victory, The Voice of the Lord. (Sufism, Arabic).

Saut-e-Sarmadi صوتِ سرمدی : Eternal Sound, Sound of the Abstract, The Voice of God. Intoxicating Vintage from the Garden of Allah. (Sufism, Arabic).

Savikalpa Samadhi सविकल्प समाधि : The *Samadhi* supported

by an object. Also called *Sabija* सबीज (containing the seed of *sanskaras*) *Samadhi*.

Savitur सवितुर् **:** The inner moon-sun deity, *Savitur* at the *Ashta-dal-chakra* in the Subtle, where the moon is *Ardha-chandra* or half-moon and the sun is at the horizon, i.e., at six a.m. and p.m. Extolled in the Hindu 'Gayatri Mantra'.

Sewa सेवा : Service unto others, which ought to be *Nishkaam* निष्काम or selfless, without a thought of reciprocation. The four kinds of service are: 1. Physical or manual service – rendered with the body. 2. Service with wealth. 3. Service rendered by mind. 4. Service rendered by soul, i.e., through meditation.

Shabd शब्द : Sound, Word, Hymn. The Audible life-stream issuing from the Supreme Creator. *Holy Spirit*, *Word* or *Harmony* in the Bible; *Kalma*, *Ism-i-Azam*, *Baang-i-Asmani* or *Kalaam-iIlahi* in the Koran; *Shruti*, *Naad* or *Udgit* in the Vedas; *Sraosha* in Avesta, and *Naam*, *Ram Naam*, *Hari Naam*, *Akash Bani*, *Gurbani*, *Ajapa Jap*, *Akath Katha*, *Hari Ras* or *Dhun* in the Adi Granth.. The outer, spoken *Sound* is called *Varnatmak* वर्णात्मक and the inner, heard Sound is called as *Dhunatmak* धुनात्मक or Unspoken language. The outer Sound is the attribute of *Akash* आकाश or Ether. The inner Sound is the Divine Creative Sound or Music, a manifestation of, and indistinguishable from, the Supreme Lord. It is the cause of all creation, sustenance and dissolution. Unfathomable and limitless, It is the life, the root and the quintessence of every created thing. It enables one to realise the Lord. It is the means of merging the soul in the Supreme Silence (*Ashabd* अशब्द), the *Akah* अकह (Unutterable) and the *Nirala* निराला (Wonderful). It is received from the Perfect Master, who is 'Word-made-flesh' as a gift. Also see: *Aadi Shabd, Saar Shabd, Sat Shabd, Anahad Shabd*.

Shabd-bhakti शब्द–भक्ति : Devotion of Sound or hearing.

Shabd Brahm शब्द–ब्रह्म : Transcendental Sound or Sound Vibration. The manifold universe is its creation. One has to become well established in it, before realizing *Param Brahm*. The fundamental theory of Indian classical music, art and poetry is grounded in the theory of *Shabd Brahm*. Whenever

and wherever there is causal stress or Divine action, there is vibration (*spandan* स्पंदन or *kampan* कंपन), and wherever there is vibration or movement, there sound (*Shabd*) is inevitable. The *Mantra* is *Shabda Brahm* and its *Ishta* is the Light of Consciousness. Same as: *Naad Brahm*.

Shabd Dhun शब्द–धुन : The Divine Melody of Sound. The Sound Current or the Audible Life Stream. The Supreme Creator Himself.

Shabd yoga शब्द–योग : Yoga of Sound, which takes one's soul to *Paar Brahm* and *Sach Khand*. Same as: *Surat-Shabd yoga,*

Shad-dal-chakra षड्दल चक्र : The deity here is *Skanda* or *Kartikeya*, *Indra* being his cognate. Specifically, the Astral {6} petalled *chakra* contains the six-fold powers of birth: 1. *Janma* जन्म : Birth. It combines the male-female (sperm-egg) elements. 2. *Asti* अस्ति : Conception/existence. It makes the various sensory organs. 3. *Parinam* परिणाम : It matures. Makes a thin film around the embryo. 4. *Vriddhi* वृद्धि : It causes growth. Enhances the embryo by wind or energy. 5. *Ksheen* क्षीण : Decays or Divides the body into its various constituent parts. 6. *Mrityu/Janma* मृत्यु, जन्म : Death/ Birth. It ejects the infant from the womb at the time of birth.

Shadi-e-Khana-Abadi شا دی خانه آبادی : Marriage. (Urdu).

Shah-rag شاہ رگ : The Great Royal Vein. (Sufism). Same as: *Sushumna.*

Shaitan شیطان : The *Satan* or *Devil*. One, who keeps the *jiva*s in captivity by deluding them through *Maya*. (Urdu).

Shakti शक्ति : The female aspect of *Kaal-Niranjan*. The spouse of *Shiva*; both *Shiva* and *Shakti* together being *Nirguna*s and the parents of the *Trideva*s. The Primal force of Nature. There are three *Shakti*s or Life energies: *Iccha Shakti, Jnana Shakti* and *Kriya Shakti*. One must have the desire in order to do a thing (*iccha* इच्छा desire), the knowledge to create it (*jnana* ज्ञान knowledge) and the physical ability (*kriya* क्रिया action) to accomplish it.

Shankar शंकर : The power of destruction of the lower triple worlds: *Bhu* भूः, *Bhuvah* भुवः & *Suvah* सुवः. The third person of the *Kaal*'s Trinity of *Trideva*s. *Tamoguna*. Same as: *Mahadev* महादेव. During *Kali yuga*, he is the 'default *Guru*' of the human-kind,

and hence is widely worshipped in the various religions as 'God'.

Sharaab شراب : Liquor, Wine. Esoterically, Nectar. (Urdu).

Sharan शरण : Shelter, Protection.

Shari'at شریعت : One of the 'four stages' of Spirituality in Sufism. The Divine Law, as ordained in the Holy Quran. The External form of Islam. See: *Shari'at, Tariqat, Ma'rifat* & *Haqiqat*.

Shari'at, Tariqat, Ma'rifat & Haqiqat : The 'four stages' of Spirituality in Sufism are: 1. *Shari'at* (exoteric path): Islamic Law or Islamic Jurisprudence, as revealed in the Qur'an and *Sunnat* (prophet's way of life and legal precedent). 2. *Tariqat* (the esoteric path): It denotes a Sufi brotherhood, chain or order. 3. *Ma'rifat* (mystical knowledge): It is the mystical intuitive knowledge of spiritual truth reached through ecstatic experiences. 4. *Haqiqat* (mystical truth): It is the knowledge that comes from communion with God.

Sharosha **or** ***Sarosh*** **or** ***Sarush*** or ***Sraosha***: The *yazata* (angel) or Voice of 'Conscience', who alone accompanies the soul on its journey across the narrow '*Chinvat bridge*' after death. The incarnate Word of Reason. The Power of the Lord, which can be heard. One of the six spiritual powers, akin to the word '*Shabd*'. Ahura Mazda's voice in the heart, so that man and woman can hear His Holy Word and obey it. The other powers are: 2. *Humata*: Pure mind. 3. *Hukta*: Good speech. 4. *Hu-Varash-Ta*: Good deeds. 5. *Revan*: A soul, with the power of discrimination. 6. *Buddhi*: Power to choose the right path. (Zoroastrianism).

Shastra शास्त्र : A precept, rules, manual, compendium, book or treatise. It refers to a text on a specific field of knowledge. As a suffix, it is added to the subject of the treatise, such as Nyaya-Shastra, Dharma-Shastra, Artha-Shastra etc.

Shat-Karma षट्कर्म : The six purifying actions in Hinduism. Purifications of the body, preparatory to the *yoga*. These are: 1. *Neti* नेति : A nasal wash. This is the practice of using a Neti pot to cleanse the nasal passages. 2. *Dhautī* धौति : The cleansing of the whole digestive tract. 3. *Naulī* नौलि : A self-administered

abdominal massage, using only the muscles of the abdominal wall. 4. *Basti* बस्ति : A colonic irrigation. 5. *Kapālabhātī* कपालभाति : A *pranayama* (breathing) practice intended to energize and balance the *nadi*s and the *chakra*s. 6. *Trātaka* त्राटक : Gazing at a fixed point such as a black spot or a candle flame.

Shauch शौच : Cleanliness, Hygiene, Purity.

Sheel शील : Good Conduct, Chastity, Continence, Asceticism. Possessing noble ideas and character of the virtuous ascetic.

Shesh Naag शेष–नाग or ***Naag Raj*** नागराज : The mythical Cobra serpent with a diadem upon its head. One of the primal beings of creation, said to hold all the planets of the universe on his hoods and to constantly sing the glories of the Lord *Vishnu*. When the primal or *Adi Shesha* uncoils, time is said to move forward and creation takes place; when he coils back, the universe ceases to exist. '*Shesha*' implies the "remainder" – that which remains when all else ceases to exist – refers to the various Silver and Golden Cords that tie, string or connect the various Continents of creation or *kosha*s or bodies together.

Shishya शिष्य : The disciple (of a spiritual Master).

Shiva शिव : A Hindu *Nirguna* deity, the spouse of *Shakti* शक्ति and the generally unknown father of the *Trideva*s. The male aspect of *Kaal-Niranjan*, often confounded for his son, *Shankar* शंकर (*Tamoguna*), who, like him, also does penance upon the Lord.

Shiva-linga शिव–लिग & ***Shakti-yoni*** शक्ति–योनि : The generative organs in the Subtle region, which create the Physical region or the 'Earth'. 'Black Hole'.

Shiva-netra (so-called) शिव–नेत्र : Same as: the black *Til* तिल or the so-called '7th chakra' of the *yogi*s in the Subtle region. The 'Black Hole' at the centre of the 'Milky Way' galaxy. In the brain, it corresponds to the Thalamus & Third ventricle. It connects with the *Third Eye* or 'White Hole' by means of the razor-thin Golden Cord or *Brahma Nadi*.

Shrotra श्रोत्र : The organ of hearing, i.e., the ears.

Shruti श्रुति : That which is heard. Divine Music heard within – an aspect of *Naam*. Also, ancient Hindu religious books, considered to be the product of divine revelation, and said

to have been heard and transmitted by earthly sages. These encompass the four 'Vedas' and the 'Brahmanas' (ritual treatises), the 'Aranyakas' ('Forest Books') and the 'Upanishads'.

Shuddha Aahaar शुद्ध आहार : Pure, sattvik food.

Shuddha Vyavahar शुद्ध व्यवहार : The good conduct of Life.

Shunya शून्य : Zero. Void. Same as: *Sunna.*

Shunya Samadhi शून्य समाधि or ***Sunna Samadhi*** सुन्न–समाधि : The state of meditative consciousnesss at the Void of the third Stage.

Siddha सिद्ध : One, who is accomplished. A *yogi*, who has acquired the *Siddhi*s. Prominent ones are said to be eighty-four in number. They allegorize *Chaurasi* or 8.4 million life-forms.

Siddhi-s सिद्धि : Accomplishments. The eight spiritual attainments obtained by the practice of *yoga*: 1. *Animā* अणिमा: The ability to become smaller than the smallest, reducing one's body to the size of an atom or even become invisible. 2. *Mahimā* महिमा : The ability to become infinitely large, expanding one's body to an infinitely large size. 3. *Laghimā* लघिमा : The ability to become weightless or lighter than air. 4. *Prāpti* प्राप्ति: The ability to instantaneously travel or be anywhere at will. 5. *Prākāmya* प्राकाम्य : The ability to achieve or realise whatever one desires. 6. *Īśitva* ईशित्व : The ability to control nature, individuals, organisms, etc. Supremacy over nature and ability to force influence upon anyone. 7. *Vaśitva* वशित्व : The ability to control all material elements or natural forces. 8. Either: (a) *Kāma-avasayitva* काम–अवसयित्व satisfaction, suppression of desire, or as *Yatrakāmāvasāyitva* यत्रकामावसायित्व wishes coming true. Or (b) *Garimā* गरिमा : The ability to become infinitely heavy and be immovable by anyone or anything. Also see: *Riddhi-Siddhi*s.

Sikh सिख or ***Shishya*** शिष्य : The disciple of a spiritual Master.

Silver & Golden Cords : Silver Cord is a strong, silver-coloured, elastic umbilical cord which joins a person's gross Physical body to its Etheric body (a manifestation of the Physical body that is less distinct). Golden Cord connects the Etheric body with the Astral body. It is only upon the snapping of both these cords, that a person becomes fully dead. Likewise, there

are even higher alternating Silver and Golden Cords interconnecting the various higher bodies.

Simran सिमरन, ***Sumiran*** सुमिरन or ***Smaran*** स्मरण : Repetition or Remembrance. Constant repetition of five charged Names provided by the Perfect spiritual Master with the 'tongue of thought' to still the chattering of the mind. It constitutes the first step of the spiritual ladder and is the key to the practice of listening to the Divine Sound within. Same as: *Japa* जप.

Simurgh سیمرغ : Phoenix. Same as: *Huma.* (Farsi).

Sirat al-mustqim صیراط المستقیم : The straight path, The middle way. Refers to *Sultan-ul-Azkar* or *Surat-Shabd yoga*, the 'Grand Trunk Expressway to Spirituality', which takes the shortest, straight and middle path of *Shah-rag* all the way to *Muqam-e-Haq.* (Sufism, Arabic).

Smriti-s स्मृति : The ancient Hindu religious books, which are remembered by ordinary human beings. Based on human memory, this literature elaborates, interprets, and codifies Vedic thought. The texts include the important religious manuals known as the 'Kalpa-sutras,' the compilations of ancient myth, legends, and history, the 'Puranas'; and the two great epics, the 'Ramayana' and the 'Mahabharata'. The latter contains the 'Bhagavad Gita'. In time, the term came to refer particularly to the texts relating to law and social conduct, such as the law book, the 'Manu-smriti' (The Laws of Manu).

Snaan स्नान : The bathing rite, which includes worship, right conduct, purification, etc.

Soami सोआमी : The Lord. Same as: *Swami*.

Sohang सोहं : 'I am, as You are'. The exclamation of the soul upon reaching the fourth stage of *Bhanwar Gupha*. Akin to: '*Aham Brahmasmi*' (Hinduism) and *Anahu* (Sufism).

Sohang-Hansah सोऽहं–हंस (सो अहं–अहं सः) : 'He is me, and I am Him.'

Soma Ras सोम–रस : Nectar, by drinking which, the *Rishi*s are said to have become immortal. It refers to the hormones such as: Serotonin, Melatonin, DMT & Oxytocin, secreted by the Pineal gland. Esoterically, the same as: *Shabd*.

Sonorous Light : The Sound within Light. (Buddhism). Same as: *Shabd*.

Sparsh स्पर्श : The faculty of touch.

Sparsh-bhakti स्पर्श–भक्ति : Devotion by touch.

Spirituality **:** Concerning with human soul and Truth. Experiencing the love of God. Same as: *Mysticism*.

Srishti ka Sirmour सृष्टि का सिरमौर : The human species. Same as: *Crown of Life, The* and *Ashraf-ul-Makhluqat*.

Sthavara स्थावर : Stationary species, comprising *Udbhijja*s (such as the vegetation) and *Jada*s (inert substances).

Sthira Asana स्थिर आसन : The Still Posture.

Sthula स्थूल : Gross.

Sudha-Akshar सुधाक्षर : The Nectarial Letter.

Suhaag सुहाग : The (Eternal) Husband.

Suhagin सुहागिन : A blissfully married woman. A happily wedded soul-bride.

Sukshma सूक्ष्म : Subtle.

Sultan-ul-Azkar سلطان الاذکار : The King of Invocations. King of Melodies. Practice of hearing *Saut-e-Sarmadi*. Same as: *Surat-Shabd yoga.* (Sufism).

Sunna सुन्न : Void. There are 22 Voids or regions of silence in the creation. Specifically, the Void in the third region. Same as: *Shunya***.**

Sunnat سُنّت : The prescribed way of life. The Practice of the Holy Prophet of Islam.

Suparna सुपर्णा : See *Garuda*.

Surat सुरत : The soul, Attention, Consciousness. The soul's faculty of inner hearing; the other faculty of the soul being: *Nirat*.

Surat-Shabd yoga सुरत–शब्द योग : The *yoga* of Spirit-Sound Current of the *Sadhu-Sant* grade Masters. Also known as *Vishishta Bhakti yoga* or a special yoga of Devotion, The Master *yoga* (that is inclusive of all other *yoga*s) of merging the soul or the Attention Current in the Divine Music. The very means for attaining God-realisation. It comprises *Simran*, *Dhyan* & *Bhajan*.

Sushumna सुषुम्णा : The middle 'Royal Vein' of the *yogi*s. See:

Ida, Pingla & Sushumna.

Sut-s सुत : The sixteen sons of *Sat Purush*, created for the administration of the creation. These are named as: *Koorm, Gyan, Vivek, Kaal-Niranjan, Sahaj, Santosh, Surat, Anand, Kshama, Nishkaam, Jala-rangi, Achint, Prem, Deen-dayal,* and *Yoga-Santayan*. Of these, seven remain in *Sat Lok*, four are the Lords of Stages 1 to 4, and remaining five are in *Maha-Sunn*. Also known as: *Nirguna*s.

Sutratma सूत्रात्मा : The soul-string that stretches end-to-end within the human apparatus. Its length and upper reach varies from *yuga* to *yuga*. Presently, during the *Kali yuga*, it extends from *Guda chakra* to *Ashta-dal-kanwal*.

Swaad-bhakti स्वाद–भक्ति : Taste-devotion.

Swami स्वामी : The Eternal Lord. Same as: *Hari*.

Swanti boond स्वाँति बूँद : A pure drop of rain from the *Swanti* constellation (Star Arcturus in Bottis constellation), which is poetically said to turn into a pearl.

Swarg स्वर्ग : Heaven or Paradise. The heaven or paradise, ruled by *Indra*, located upon *Mt. Meru* in the Subtle region. It is the transitory region, in which the righteous, who are not yet ready to attain *moksha*, receive the rewards of their virtuous actions, before their next incarnation. Life here is characterized by material opulence, enjoyment, and duration of life far exceeding that of the planet earth.

Swatah Sant-Guru स्वतः संत–गुरु : The born-*Sant* who comes directly from the highest spiritual region, *Sat Lok*.

Swedaja स्वेदज : The 'Sweat' (moisture) or *Kriya shakti*-born species, such as reptiles, insects, rodents.

T

Tamasik तामसिक : That which predominates in *Tamo Guna*.

Tamo Guna तमोगुण : One of the triple *Gunas* or qualities. The quality of imbalance, disorder, chaos, anxiety, impurity, destruction, delusion, negativity, dullness or inactivity, apathy, inertia, sluggishness, lethargy, violence, viciousness and

ignorance.

Tanasukh تناسوخ : Reincarnation, Metempsychosis. (Islam). Same as: *Avagaman*.

Tanmatras तन्मात्र : Subtle or rudimentary elements. Essence or potential of *Jnanendriya*s, the organs of knowledge. They combine variously to form the *Tattwa*s or Physical elements.

Tao : The Way or Celestial Sound or the Word, propounded by Lao Tze, the Chinese spiritual Master. (Taoism).

Tap तप : Austerities.

Tapi तपी : One who does penance.

Tapishwar तपीश्वर : The Lord of *Tapi*s. Refers to Lord *Shankar*.

Tariqat طریقت : The method of 'Walking The Path'. One of the four stages of Spirituality in Sufism. See: *Shari'at, Tariqat, Ma'rifat* & *Haqiqat*.

Tarpan तर्पण : Water oblations offered to the manes or ancestors.

Tarsa ترسا : Infidel. Worshipper of fire. (Urdu).

Tasawwuf تصوّف : Spirituality, Mysticism. (Urdu).

Tasbih تسبیح : Rosary. A form of *zikr* or remembrance that involves the repetitive utterances of short sentences in the praise and glorification of Allah. (Islam).

Tattwas तत्व : The five 'Spiritual' Elements in the Physical region, created by the five *Tanmatra*s in the Subtle region. These are, gross to subtle: 1. Earth or *Prithvi* पृथ्वी, 2. Water or *Jal* जल, 3. Fire or *Agni* अग्नि, 4. Air or *Vayu* वायु, & 5. Ether or Sky or *Akash* आकाश.

Tattwa Gyan तत्त्व ज्ञान : Essential Knowledge.

Teesra Til तीसरा तिल : The *Third Eye* or the *Single Eye* atop the Physical region. Same as: the sixth or *Ajna chakra* or *Bhrikuti* (eyebrow) *chakra* or *Nuqta-e-Suweda* (The white spot). It connects with the *Shiva-netra* or *Crown chakra* by means of the razor-thin *Brahma Nadi*.

Thakur ठाकुर : The Noble Lord.

Til तिल : The black mole. The 'Black Hole' at the centre of the 'Milky Way' galaxy, from where the Physical creation takes place, and recedes back to, as well. About 3.5 million years ago,

Sagittarius A* (Sgr A*), the 'Supermassive Black Hole' about four million times more massive than our sun, at the centre of the 'Milky Way' galaxy, giving a flickering signal, unleashed an enormous burst of energy – a ghostly glow, high overhead in the constellation Sagittarius. Same as: the *Crown chakra* or the so-called '7th *chakra*' of the *yogi*s in the Subtle region.

Tirtha तीर्थ : Pilgrimage.

Tirtha-yatra तीर्थ–यात्रा : Journey to the pilgrimage centre.

Tratak Dhyan त्राटक ध्यान : The practice of concentration, performed by affixing the sight on the tip of the nose.

Treta yuga त्रेता–युग : The second or the Silver Age, said to last for 12,96,000 years.

Tridevas त्रिदेव : The Trinity comprising *Brahma, Vishnu and Shankar* (*Mahadev*), the *Guna*s, sons of *Nirguna Shiva-Shakti*, located at the {10} petal Subtle lotus. During *Kali yuga*, they govern the Physical world under the instructions of their mother, *Shakti*.

Trigunateet Avastha त्रिगुणोतीत अवस्था : The 'fourth state.' The state beyond the triple *Guna*s, i.e., *Paar Brahm* and *Sach Khand*.

Trikuti त्रिकुटी : The triple mountain peaks: *Meru* मेरु, *Sumeru* सुमेरु & *Kailash* कैलाश seen in the second or Causal region of *Brahmand* at *Onkar*. It can also refer to its reflection in the Subtle region of *And* at the so-called *Shiva-netra* or the '7th' or the *Crown chakra* of the *yogi*s, the black *Til* or speck.

Triloki-nath त्रिलोकी–नाथ : The Lord of Triple Worlds. *Brahm*.

Triveni Sangam त्रिवेणी संगम : The sacred triple confluence of the rivers *Ganga, Yamuna* & *Saraswati*, bathing at which is said to cleanse all sins and procure release from the Cycle of *Chaurasi*. The outer one is said to be at '*Prayag*' in Allahabad, Uttar Pradesh. However, the true *Sangam* lies at the various confluences of the *Ida, Pingala* and *Sushumna Nadi*s or veins within the human body-temple.

Triya-hath त्रिया–हठ : Female obstinacy.

Turiya तुरीय : The fourth, beyond the triple or the three-fold.

Turiya Avastha तुरीयावस्था or ***Turiya Pad*** तुरीय–पद : The 'fourth state.' In Hinduism, the state that underlies, pervades and is

beyond the three common states of consciousness: *Jagrita* जागृत (wakefulness), *Swapna* स्वप्न (dream), and *Sushupti* सुषुप्ति (deep dreamless sleep).

Tvak त्वक् : The faculty of touch. Same as: *Sparsh*.

U

Udaseen Gati उदासीन गति : The state of indifference to the outer world.

Udasi उदासी : Derived from Sanskrit '*Udaseen*', meaning "detached, journey," reflecting an approach to spiritual and temporal life, or from *Udas* (detachment), signifying indifference to or renunciation of worldly concerns. The *Udasi* sect is based on the teachings of Guru Nanak's elder son Sri Chand, who, contrary to his father's emphasis on participation in society, propagated ascetic renunciation and celibacy. Another Sikh tradition links the *Udasi*s to Baba Gurditta, the eldest son of Guru Hargobind.

Udbhijja उद्भिज्ज : The Seed-Born, or earth-born species such as trees, plants, shrubs etc.

Udgit उद्गीत or ***Udgitha*** उद्गीथ : Celestial Song or the Music from Beyond.

Umrah عُمْرَة : The 'lesser pilgrimage', which is not compulsory, but is still highly recommended. It is generally completed within a few hours, while *Hajj* may take a few days. However, it is not meant to be interpreted as a substitute for *Hajj.* (Arabic).

Upanishads उपनिषद् : These are late Vedic Sanskrit texts forming the foundations of Hinduism. They are the most recent part of the oldest scriptures of Hinduism, the Vedas. Of all Vedic literature, these alone are widely known, and their central ideas are at the spiritual core of Hinduism. The concepts of *Brahman* (ultimate reality) and *Ātman* (soul, self) are central ideas in all of these, and "Know that you are the *Ātman*" is their thematic focus. Of the known 108 *Upanishad*s, 18 are considered important.

Updesh उपदेश : Discourse.

V

Vaanaprasth वानप्रस्थ : Hermitage. Retiring to the forest dwelling. The third stage in the Hindu system of *Ashrama*s or four life-stages.

Vachan वचन : Words or utterances. Same as: *Bachan*.

Vadan वादन : The Divine Melody (Sufism, Sanskrit). Same as: *Shabd*.

Vagambhrni Sukta वागाम्भृणी सूक्त : A hymn of praise relating to the practice of *Naam* in the *Rg Veda*. The power of the *Word* has been beautifully described in it.

Vagdevi वाग्देवी : The goddess of Speech, *Vak*.

Vaikunth वैकुण्ठ : The Heaven of Lord *Vishnu*.

Vairagya वैराग्य : Detachment, Absence of attachment.

Vajra Kiwad or ***Vajra Kapaat*** वज्र किवाड़ या कपाट : The 'Iron curtain' behind the eyes. The *Third* or *Single Eye*.

Vak वाक् : It means 'to speak'. Personification as Goddess of Divine Speech. The universe is created by this sound or cosmic vibrations. Same as: *Vani*.

Vakhar वक्खर : Riches. Esoterically, the practice of *Naam* or *Shabd*.

Vamana वामन : The Midget. An *Avatar* of *Kaal-Niranjan*.

Vani वाणी or ***Bani*** बानी : Sound, Speech, Voice, Music. Exoterically, the utterances of saints and seers. Esoterically, the same as *Shabd* or *Naad*. As per Hinduism, sound sprouts in *Parā* (supreme) form, it becomes two-leafed (that is, first manifested) in *Pashyanti* (radiant) form, buds in the *Madhyama* (subliminal) form, and blooms in *Vaikhari* (acoustic) form. These four states of *Vāni* are:

1. *Parā* परा (the spiritual sound of *Brahman*): The *Shiva-Shakti* dance generated a rhythmic spiritual sound which the Vedic *Rishi*s termed as *Nāda Brahman*, the initial primordial sound that was beyond one's imagination. *Shabda Brahman* is the source of sound and is in the form of sound, which is unmanifest, and appears to express the kinetic part of the static quiescent Eternal Reality. It is the transcendent sound, located at the root centre and manifests during *Samadhi*.

2. *Madhyama* मध्यमा (the cosmic sound of *Vāstu-Purusha*): It is thought, located in the heart and manifest during the dream state. It represents the thinking level of the mind.

3. *Pashyanti* पश्यंति (the semi-cosmic sounds of *Vibhooti*s or super-natural powers): It is the finest relative level, where there is no distinction between the word and the meaning and there is no temporal sequence. It is illumined speech located in the navel and manifest during the deep-sleep state. This level of language is associated with *Sphota* or the whole-meaning, comprising *Dhvani* (the word-sound) and *Artha* (the word-meaning) existing in the mind of the speaker as a unity.

4. *Vaikhari* वैखरी (the gross-level sounds of gross objects and living beings): It is the audible speech located in the throat and manifest during the waking state. It is the most external and differentiated level of language, on which, speech uttered by the speaker and heard by the hearer, has its temporal sequence fully developed.

Varaah वराह : The Boar. An *Avatar* of *Kaal-Niranjan*.

Varna वर्ण : The four-fold caste-classification: *Brahmin*s: vaidya/vedic scholars, priests and teachers, *Kshatriya*s: rulers, warriors and administrators, *Vaishya*s: agriculturalists and merchants, and *Shudra*s: labourers and service providers. Communities which belong to one of the four varnas or classes are called 'savarna'. Those who do not belong to any varna were called 'avarna'. The concept is generally traced to the 'Purusha Sukta' verse of the Rig Veda. The varna system is extensively discussed in the Hindu Dharma-shastras.

Varnatmak वर्णात्मक or ***Varnanatmak*** वर्णनात्मक ***Naam*** नाम : Utterable Name. It is uttered with the tongue and is used in worldly dealings.

Veda-s वेद : 'Knowledge' or 'to know'. These are a large body of scriptures of the Hindus. Composed in Vedic Sanskrit, the texts constitute the oldest layer of Sanskrit literature and the oldest scriptures of Hinduism. They deal with meditation, philosophy, and ontological knowledge; other parts of the Vedas deal with *mantra*s, benedictions, rituals, ceremonies,

and sacrifices. The Four Vedas are: 1. Rig Veda, 2. Sama Veda, 3. Yajur Veda and 4. Atharva Veda. Each of these is further divided into types of text included within them: 'Aranyakas' – rituals, observances, 'Brahmanas' – commentaries on rituals, 'Samhitas'– benedictions, prayers, *mantra*s, 'Upanishads' – philosophical narratives and dialogues. Major deities of the Vedas include *Indra, Surya, Agni, Ushas, Vayu, Varuna, Mitra, Aditi, Yama, Soma, Prithvi*, and *Rudra*, considered to be inert, representing basic human needs such as protection from nature and fertility – both human and pastoral/agricultural.

Vedanta वेदांत : Literally meaning, 'conclusion of the Vedas', it is one of the six schools of Hindu philosophy. It reflects ideas that emerged from, or were aligned with, the speculations and philosophies contained in the *Upanishad*s, specifically, knowledge and liberation. It deals with *Brahman* or God and *Atman* or soul, as well as *Prakriti* or nature. The 'Upanishads', the 'Bhagavad Gita' and the 'Brahma Sutras' constitute its basis. Vedanta is also referred to as Vedanta-Mimamsa ("Reflection on Vedanta"), Uttara-Mimamsa ("Reflection on the Latter Part of the Vedas"), and Brahma-Mimamsa ("Reflection on Brahman"). No single interpretation of the Vedanta texts emerged, and several schools of Vedanta developed, differentiated by their conceptions of the nature of the relationship and the degree of identity between the eternal core of the individual self (*Atman*) and the absolute (brahman). These range from the nondualism (*Advaita*) of the 8th-century philosopher Shankara to the theism (*Vishishtadvaita*), literally "Qualified Nondualism") of the 11th–12th-century thinker Ramanuja and the dualism (*Dvaita*) of the 13th-century thinker Madhva. The Vedanta schools do, however, hold in common a number of beliefs; transmigration of the self (*Samsara*) and the desirability of release from the cycle of rebirths; the authority of the Veda on the means of release; that brahman is both the material (upadana) and the instrumental (*Nimitta*) cause of the world; and that the self (*Atman*) is the agent of its own acts (*karma*) and therefore the recipient of the fruits, or consequences, of action (*phala*). All the Vedanta schools unanimously reject both

the heterodox (*nastika*) philosophies of Buddhism and Jainism and the conclusions of the other orthodox (*astika*) schools (Nyaya, Vaisheshika, Samkhya, Yoga, and, to some extent, the Purva-Mimamsa). Interestingly, Vedanta represent a trend opposite to that of the Vedas, in that a desire to be liberated from the inert is expressed philosophically herein.

Vinati विनती : Prayer. Same as: *Prarthna* प्रार्थना.

Virah विरह : Intense longing and restlessness, during separation, to meet the Beloved. A sine qua non in devotional practice.

Vishishta Advaita विशिष्ट अद्वैत : Non-duality with uniqueness. Qualified or Attributive monism or Qualified non-dualism. A school of *Vedanta* philosophy in which *Brahman* alone exists, but is characterized by multiplicity. It believes in all diversity, subsuming to an underlying unity.

Vishishta Bhakti yoga विशिष्ट भक्ति–योग : A distinguished *yoga* of Devotion. *Surat-Shabd yoga*, that takes one to *Paar Brahm* and *Sach Khand*.

Vishnu विष्णु : The power of sustenance of the lower triple worlds: *Bhu* भूः, *Bhuvah* भुवः & *Suvah* सुवः. The second person of the *Kaal*'s Trinity of *Trideva*s. *Satoguna*.

Vishnu Puri विष्णु पुरी : The Abode of Lord *Vishnu*, also known as *Vaikunth* वैकुण्ठ.

Vivaah विवाह : Marriage or Matrimony. (Hinduism). It is an important sacrament, which every society celebrates in a special way. Muslims call it '*Nikaah*' or '*Shaadi-Khana-Aabadi*'; Sikhs call it '*Anand Kaaraj'*.

Vivek विवेक : The Power of Discrimination.

Vivek-Vichar विवेक–विचार : Discriminative thinking.

Voice of the Silence, The : The Divine Sound. (Theosophy).

Vrata व्रत : Fasting.

W

Wad Purukh वड पुरुख : The Great Lord.

Waheguru वाहेगुरु or ***Wah Guru*** वाहगुरु : 'The Glorious, Wonderful Master', 'The Guru be praised.' Same as: *Sat Purus*h.

The *Mantra* has, however, not been used by the *Guru*s in their hymns. (Sikhism).

Wali ولی : Saint. (Urdu).

Wajud وجود : Existence. (Urdu).

Word : The Sound which emanates from the silence. Same as: *Naam* or *Shabd*. (Bible).

Y

Yagya or ***Yajna*** यज्ञ : A Vedic ritual in presence of fire (*Agni*), accompanied by *mantra*s, offering oblations and libations and making symbolic offerings to the sacred fire.

Yahudi यहूदी : Jew.

Yajur Veda यजुर्वेद : The second of the four Vedas. It is a compilation of ritual-offering *Mantra*s or formulas in prose that were said by a priest, while an individual performed ritual actions such as those before the *yajna* fire.

Yaksha यक्ष : An elemental spirit.

Yama यम, ***Yamaraj*** यमराज or ***Yama-Kaal*** यम–काल : The Hindu deity of Death, Justice and the Underworld, and the ruler of the *Pitri*s or manes. He is responsible for the dispensation of law and punishment of sinners in his abode, *Yama Lok*. Often depicted as dark-complexioned, riding a black buffalo and carrying a noose or mace to capture souls who are physically dead. He is said to have been the 'first mortal who died'.

Yama Lok यम–पुरी : Death plane. The middle region between *Swarg* स्वर्ग heaven and *Narak* नर्क hell. 'Black Hole' of the 'Milky Way' galaxy. Same as: *Pitri Lok*, *Al-A'raf*.

Yoga योग : A discipline. Concerted effort. The means of union, connection or yoking of the soul or individual consciousness with the Oversoul or Cosmic consciousness. The union of the *Surat* (soul, attention power) with *Shabd* (Divine Music), as in *Surat-Shabd yoga*.

Yoga-Maya योग–माया : The illusory power that creates the visible universe, and has control over the goal of *yoga*, which is unity with the Ultimate Reality, or the universe itself. But

it is also the divine energy that enables God to be an object of devotion. It is the internal energy that remains forever, even after all else is destroyed. It is the divine power to create the appearance and illusion of the universe.

Yogi योगी : One, who is proficient in *yoga*. One, who has mastered the *Manomayi Kosha* through *yoga*s such as *Kundalini*.

Yogishwar योगीश्वर : A *yogi*, who has mastered the *Vigyanamayi Kosha* through mental *yoga*s such as *Raja yoga*.

Yogishwaranand योगीश्वरानन्द : A *yogi*, who has mastered the *Anandamayi Kosha* atop *Brahmand* or the Causal region through *Bhakti* or devotional *yoga*.

Yuga युग : Age. Ages are four in number: 1. *Sat yuga* सतयुग 2. *Treta yuga* त्रेतायुग 3. *Dwapar yuga* द्वापरयुग and 4. *Kali yuga* कलियुग. Together, they constitute a *Mahayuga* or *Chaturyuga*, which is cyclic.

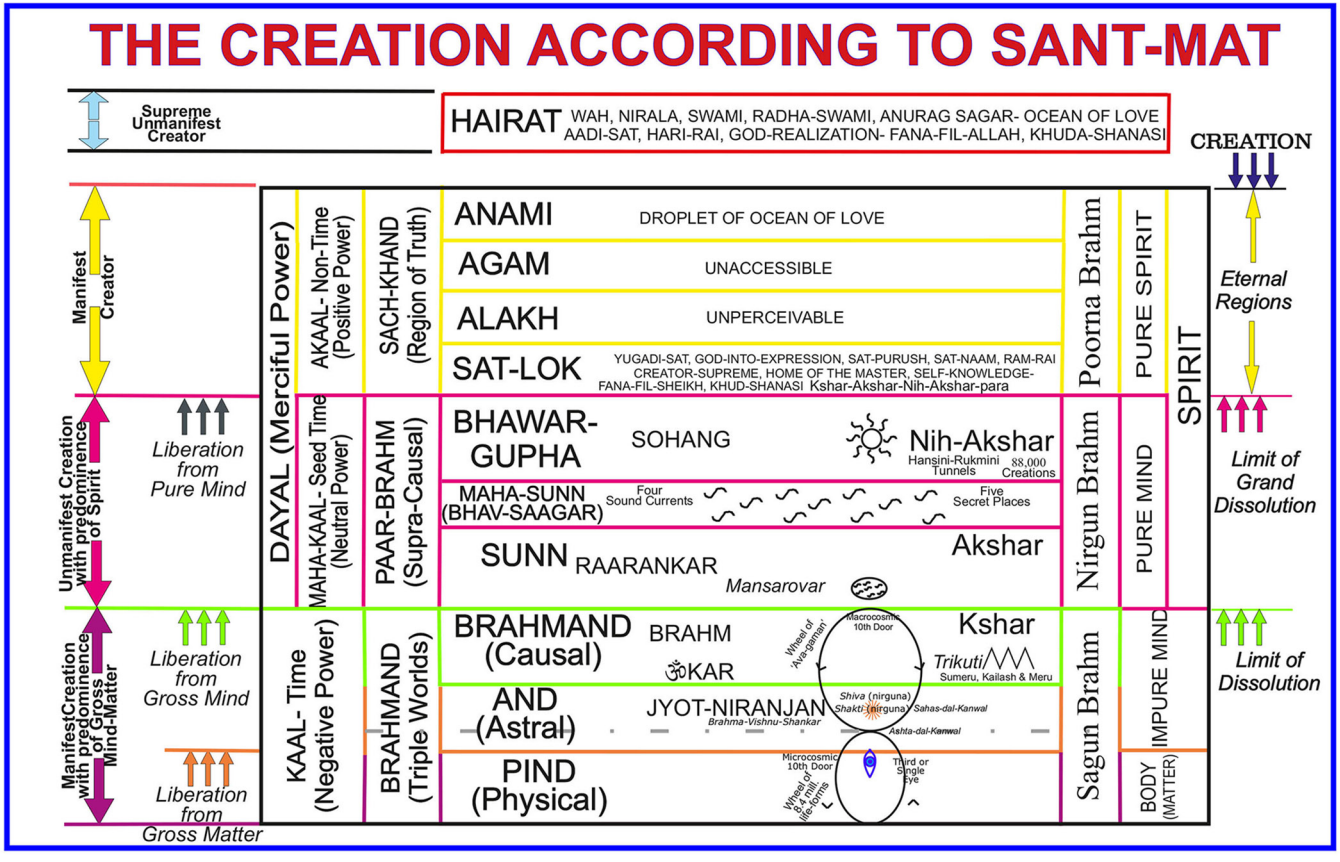
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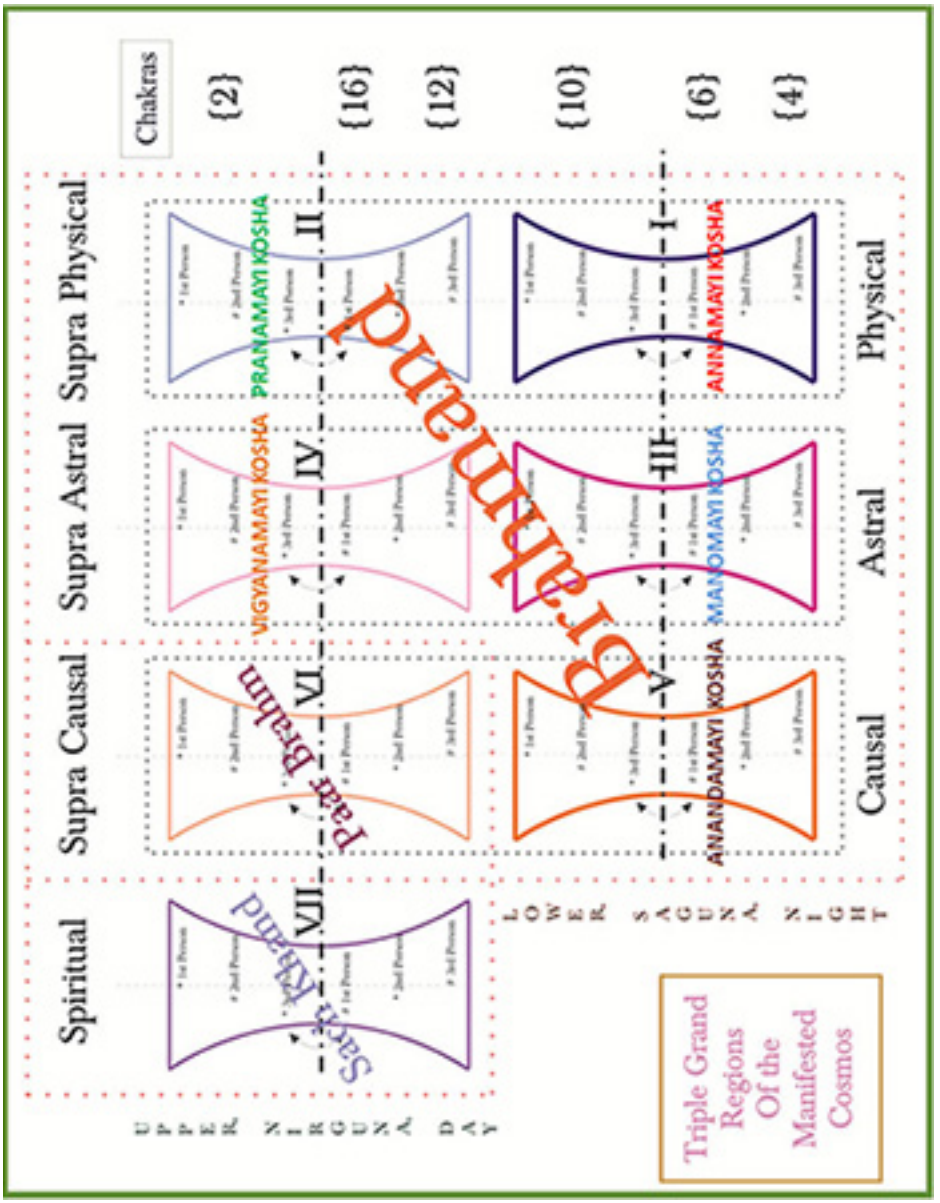
Zaahid زاہد : Hermit. Ascetic. (Urdu).

Zakat زکوۃ : Charity. Obligatory tithe for the poor of the community. (Islam).

Zikr ذکر : Remembrance. (Sufism, Urdu). Same as: *Dhikr* or *Simran*.

m


THE CREATION ACCORDING TO SANT-MAT
Supreme Unmanifest Creator
HAIRAT WAH, NIRALA, SWAMI, RADHA-SWAMI, ANURAG SAGAR- OCEAN OF LOVE
AADI-SAT, HARI-RAI, GOD-REALIZATION- FANA-FIL-ALLAH, KHUDA-SHANASI
CREATION
Manifest Creator
Unmanifest Creation with predominence of Spirit
Manifest Creation with predominence of Gross Mind-Matter
Liberation from Pure Mind
Liberation from Gross Mind
Liberation from Gross Matter
DAYAL (Merciful Power)
KAAL- Time (Negative Power)
AKAAL- Non-Time (Positive Power)
MAHA-KAAL- Seed Time (Neutral Power)
SACH-KHAND (Region of Truth)
PAAR-BRAHM (Supra-Causal)
BRAHMAND (Triple Worlds)
ANAMI
DROPLET OF OCEAN OF LOVE
AGAM
UNACCESSIBLE
ALAKH
UNPERCEIVABLE
SAT-LOK
YUGADI-SAT, GOD-INTO-EXPRESSION, SAT-PURUSH, SAT-NAAM, RAM-RAI
CREATOR-SUPREME, HOME OF THE MASTER, SELF-KNOWLEDGE-
FANA-FIL-SHEIKH, KHUD-SHANASI Kshar-Akshar-Nih-Akshar-para
BHAWAR-GUPHA
SOHANG
Nih-Akshar
Hansini-Rukmini Tunnels
88,000 Creations
MAHA-SUNN (BHAV-SAAGAR)
Four Sound Currents
Five Secret Places
SUNN
RAARANKAR
Akshar
Mansarovar
BRAHMAND (Causal)
BRAHM
ॐKAR
Kshar
Trikuti
Sumeru, Kailash & Meru
Wheel of Ava-gamun
Macrocosmic 10th Door
AND (Astral)
JYOT-NIRANJAN
Brahma-Vishnu-Shankar
Shiva (nirguna)
Shakti (nirguna)
Sahas-dal-Kanwal
Ashta-dal-Kanwal
PIND (Physical)
Microcosmic 10th Door
Wheel of 84 million life-forms
Third or Single Eye
Poorna Brahm
Nirgun Brahm
Sagun Brahm
PURE SPIRIT
PURE MIND
IMPURE MIND
BODY (MATTER)
SPIRIT
Eternal Regions
Limit of Grand Dissolution
Limit of Dissolution



Cosmic Continents or Koshas of Human beings

SOUL'S TRANSMIGRATION- THE GAME OF "CHAUPAD"*

The Human Life-form is the 'Crown & Roof of Creation', reached only after the soul has transmigrated through each of the 8.4 mill. Life-forms.

1 JERAJAS - 'Womb' born

Nos. - 0.4 mill.
Creator: Bramha

a. NARAS: Elements: Earth, Water, Fire, Air, Ether
Indra & demi-gods, minor gods-goddesses,
Rishis-Munis, Siddhas-Nathas,
Manes (Departed Spirits)
Salamanders, Sylphs, Undines, Gnomes,
Goblins, Ghosts, Devils, Satyrs, Fiends, Imps
Men, Chimps, Gorillas, Gibbons, Monkeys,
Orang-Utangs etc. (NARA-PINDAJAS, 16 types)

b. PINDAJAS: Elements: Earth, Water, Fire & Air
Land Animals

2 ANDAJA - 'Egg' born

Nos.: 2.3 mill.
Creator: Shakti (Mother Goddess)
Elements: Water, Fire & Air

a. Water Animals: 0.9 mill.
b. Birds: 1.4 mill.

3 SWEDAJA - 'Sweat' or 'Kriya-Shakti' born

Nos.: 2.7 mill.
Creator: Vishnu
Elements: Fire & Air

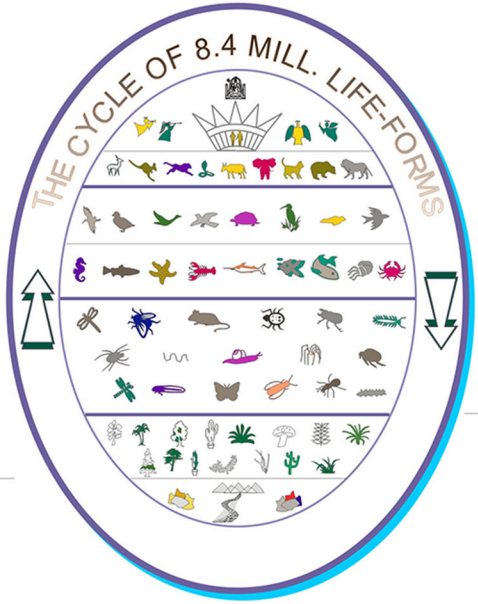
Reptiles, Insects, Rodents etc.

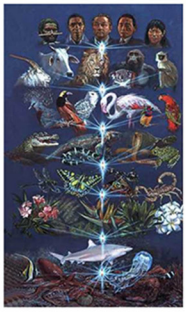
4 STHAVARAS - 'Lotus' born

Creator: Mahesh

a. UDBHIJJAS Nos. - 3.0 mill.: Element: Water
Vegetation- Trees, Plants, Shrubs, Herbs,
Creepers etc.

b. JADAS: Element: Earth
Rivers, Mountains, Rocks, Minerals etc.







The 25 *Prakriti*s recombine with the 3 *Guna*s, producing the 75 material compounds.In addition, the 3 *Guna*s enter into mutual combination with one-another, producing 9 compounds of the qualities. In all, these form '*Chaurasi*- the subtle 84 Currents', out of which all inanimate and animate creation is evolved at the Astral *Ashtadal chakra* under the supervision of *Shakti* and her 3 sons: *Vishnu, Brahma* & *Shankar.*

*** A Ludo or Baseball-like game of dice with 4 squares popular in India**

Sound & Light In Various Planes Of Creation



Plane	Brightness of the Soul	Light	Main Sounds
Plane-5	16 outer sun-moons	Zillions of suns from every pore of *Sat Purush*– God-the-father	*Been*– Oboe Bagpipe or Lute
Plane-4	12 outer sun-moons	Golden Noon sun	*Murli-* Flute or Fiddle
Plane-3	4 outer sun-moons Below *Maansarovar,* 12 suns above it	Moonlit night sky	*Kingri-* Harp & *Sarangi-* Guitar
Plane-2	2 outer sun-moons	Reddish hue of rising sun	Aum (Hu) & *Mridang-* Drums *Dholak-* Thunder
Plane-1	1 outer sun-moon	Moon & 1000-petalled lotus	*Shankh-* Conch *Ghanta-* Big Bell*
Plane-0	--	- -	- -











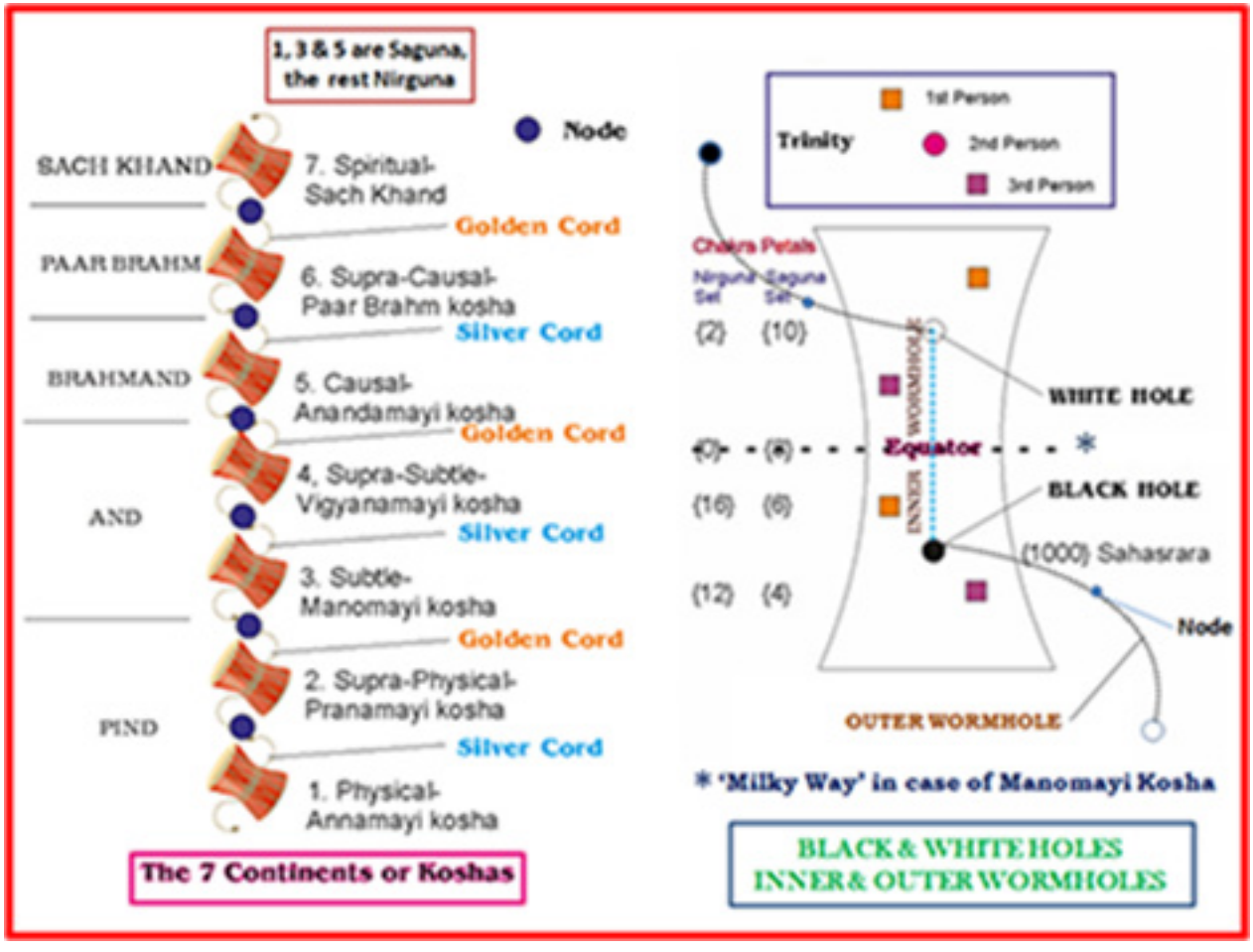






* In the Astral Plane (Plane-1), 10 types of sounds abound: Waterfall or Warbling of birds, Crickets, Siren, Small Bells, *Ghanta-* Big Bell, *Shankh-* Conch, *Dholak-* Thunder, *Sarangi-* Violin, *Murli-* Flute & *Been-* Bagpipe. Of these, *Ghanta* & *Shankh* are the main sounds.

The first 6 sounds are also reflected in the Physical Plane (Plane-0) below Astral. Remaining 4 are the sounds of the Planes above Astral (Planes 2, 3, 4 & 5).


1, 3 & 5 are Saguna, the rest Nirguna
Node
SACH KHAND
7. Spiritual- Sach Khand
Golden Cord
PAAR BRAHM
6. Supra-Causal- Paar Brahm kosha
Silver Cord
BRAHMAND
5. Causal- Anandamayi kosha
Golden Cord
AND
4, Supra-Subtle- Vigyanamayi kosha
Silver Cord
3. Subtle- Manomayi kosha
Golden Cord
PIND
2. Supra-Physical- Pranamayi kosha
Silver Cord
1. Physical- Annamayi kosha
The 7 Continents or Koshas
Trinity
1st Person
2nd Person
3rd Person
Chakra Petals
Nirguna Set
Saguna Set
(2)
(10)
WHITE HOLE
INNER WORMHOLE
Equator
BLACK HOLE
(16)
(6)
(1000) Sahasrara
(12)
(4)
Node
OUTER WORMHOLE
* 'Milky Way' in case of Manomayi Kosha
BLACK & WHITE HOLES
INNER & OUTER WORMHOLES

Sikhism, Sant Mat & Kamil Sufi Planes or Maqams

Grand Region	Inverted Lotus Plant Analogy	Plane No.	Sikhism	Plane Name		Ruler Name	
				Sant Mat	Kamil Sufi	Sant Mat	Kamil Sufi
Sach Khand	Roots in the Waters {+ Power) (Akaal) Timeless, *Chetan*-Conscious Region (Region of Sants)	Plane 8	Sach Khand	Anami (Nameless) or Radha-soami		Anami Purush	
		Plane 7		Agam (Inaccessible)		Agam Purush	
		Plane 6		Alakh (Imperceivable)		Alakh Purush	
		Plane 5		Sat Lok (Truth)	Jahut (Hut)	Sat Purush (Ekankar, Father God, Supreme Creator)	Al-Haqq
Paar Brahm	Stalk or Stem {Neutral Power} (Maha Kaal) Seed Time, Unmanifest Creation (Region of Sadhus)	Plane 4	Karam Khand	Bhanwar Gupha	Bahut (Hutal-Hut)	Sohang	Anahu
		Crooked Cataract		Maha Sunn	Hahut		
		Plane 3	Saram Khand	Sunn	Lahut	Akshar	Hu (Rabb)
Brahmand Triolki	Flower {-ve Power} (Kaal) Time, *Jada*-Inert Manifest Creation (Region of Yogis)	Plane 2	Gyan Khand	Brahmand (Causal)	Jabrut (Musallsi)	Ongkar (AUMkar)	Allah-Hu
		Plane 1	Dharam Khand	And (Subtle, Astral)	Malkut	Nirgun Shiva (Alakh Niranjan)	Allah
		Plane 0		Pind (Physical)	Nasut	Shakti (Maya)	Shama (Qudrat)